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BYRTH OF

MAN

KINDE







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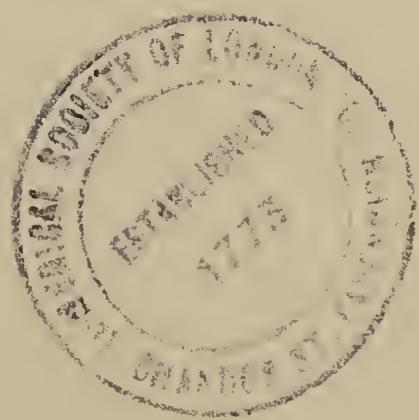
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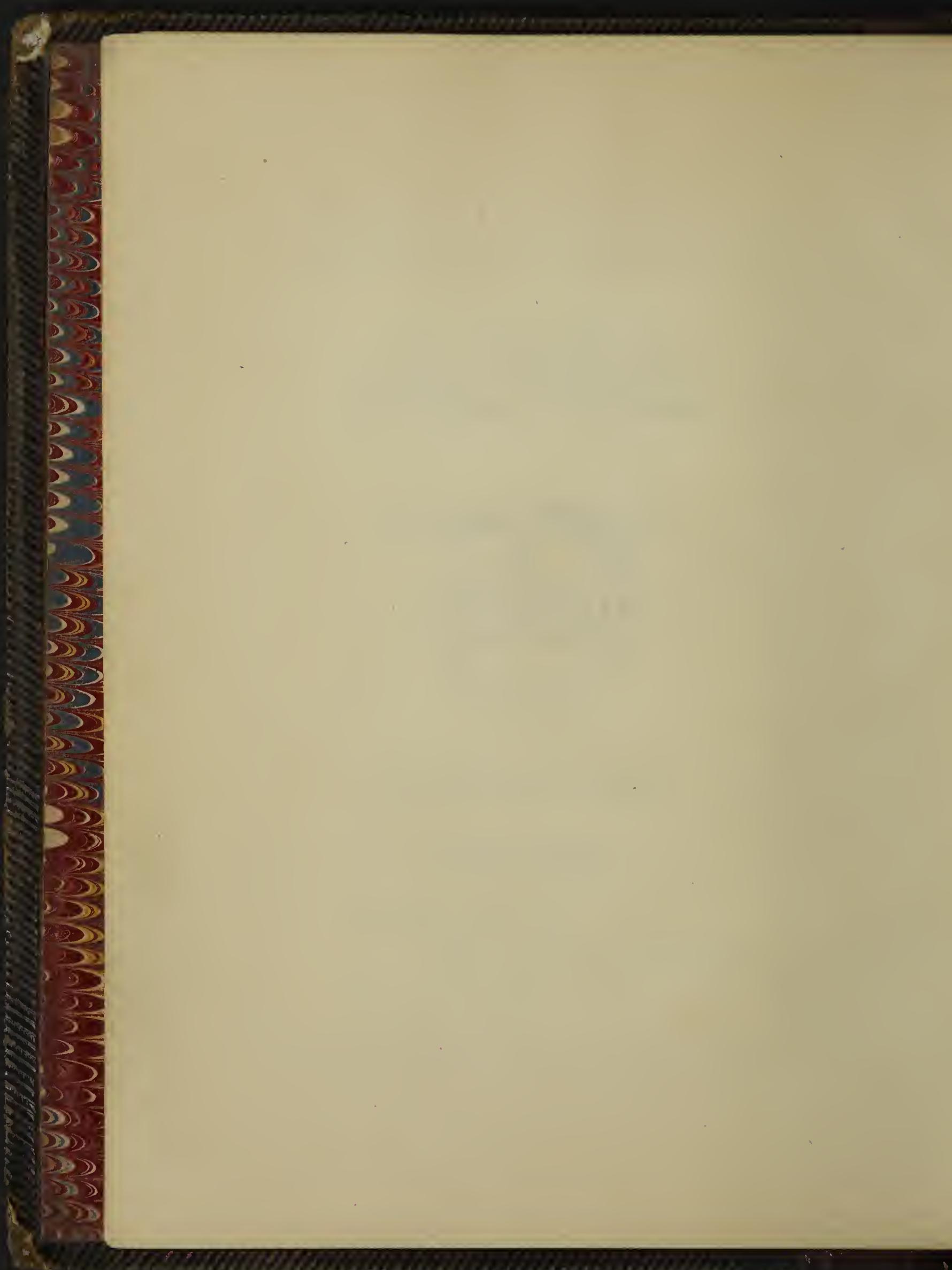
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The birth of mankind  
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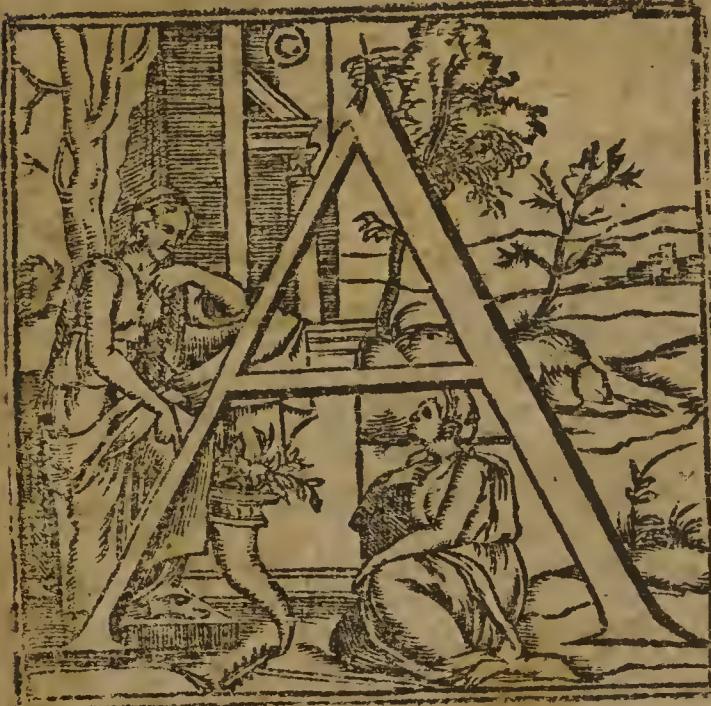
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III



L be it some  
*Aristarchus* may  
perhappes finde  
some lacke of  
faythfulnes and  
diligence in this  
worke: yet there  
is none so fro-  
warde to deny,  
but that there is  
some fruite and  
profyte to be  
founde therein,  
seeing that it

commeth now abrode muche more enlarged and en-  
creased, and more diligently corrected, then it was be-  
fore eyther in the Latine or in the Englyshe. And  
where before in the other printes, there lacked matter  
necessarie to the opening and declaration of the Figures  
parteyning to the inner partes: it is now so playnely  
set foorth, that the simplest Mydwyfe which can reade,  
may both vnderstande for her better instruction, and  
also other wonien that haue neede of her helpe, the  
more commoditie. VVherefore my desire is, that  
it may be receyued and practised of Mydwyues  
and all other Matrones, with no lesse suc-  
cesse then it is with good wyll and  
desire written to profite,  
and to do good to  
other.

*Cit.*  
The date of this  
book is 1565 -

# The Table of the first Booke of the Byrth of Mankinde.



Yift a Prologue to the women readers.	Fol. i.
Item, a briefe declaration of the contentes of the fyft Booke. Chap.i.	Fol.xvii.
In how many coates the body is lapped or inuolued. Cap.ii.	
Pag. viii.	
A declaration what the Mys- kles be. Cap.iii.	Fol.xxi.
Of the Kell, called Peritoneum. Cap.iii.	Fol.xxiii.
The declaration of the names and nature of the Matrix.	
Cap.v.	Pag.xxviii.
Of the Wombe and his partes. Cap.vi.	Fol.xxv.
Of the Mother port. Cap.vi. but shoulde be. vii. Pag. xxvi. i.	
Of the vesseles of seede, called the Stones, with other thereto appertaynyng. Cap.viii.	Fol.xxix.
Of the seede bryngers. Cap. ix.	Pag. xxx.
Of the office and vse of these seede bryngers. Cap. x.	
Fol. xxxiii.	
Of the way by the which the seede is sent from the Stones, to the angles & corners of the matrix. Cap.xi.	Fol. xxxix.
A declaracion of the situation of the bladder in women.	
Cap.xii.	Pag. xlvi.
Of the baynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their course, with the causes thereof. Cap.xiii.	Fol. xlvi.
Of the thre calles or mappers wherein the Infant is lapped. Cap.xvii.	Pag. i.
Which of the thre Matrix baynes conteyne the Termes, and how the Milke commeth to the womans breastes. Cap.xv.	
The declaration by letters of the Figures folowyng, wherein	Fol. lvii.

## The Table.

wherein be set foorth to the eye, every part in woman,  
mentioned in this booke before.

Of the fyfth figure.	Pag. lxviii.
Of the seconde figure.	Fol. lxxi.
Of the chyde figure.	Fol. lxxv.
The fourth figure or table.	Fol. lxxvii.
The fyfth figure.	Pag. lxxviii.
The syxth and seuenth figure or table.	Fol. lxxix.
The eighthe figure or table.	Pag. lxxx.
The ninth figure of women.	Fol. lxxxi.

All which Figures folow in the ende of the fyfth booke,  
and lykewyse the Figures of the tyme of byth, both  
naturall and unnaturall.

## The Table of the seconde Booke.

Of the tyme of byth, and which is called naturall or unnaturall. Cap. i.	Fol. xci.
Of easie and uneasie, difficult, or dolorous deline- rance, and the causes of it, with the signes how to know and foret the same. Cap. ii.	Fol. xciiii.
How a woman with chyde shal use her selfe, and what remedies be for them that haue hard labour. Cap. iii.	Fol. xcvi.
Remedies and medicines by the which the labour may be made tollerable, easie, and without great Payne. Cap. iv. which shalbe. iii.	Fol. cix.
How the secundine, or seconde byth shalbe forced to issue forth, yf it come not freely of his owne kynde. Cap. v.	Fol. cxiii.
How many thynges chounce to the women after their la- bour, and how to auoyde, defende, or to remedie the same. Cap. vi.	Pag. cxviii.
Of aborcements or untymely bythes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Cap. vii.	Pag. cxxv.

C iii. Signes

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Signes whereby ye may foresee aborcement. Cap. viii.  
Fol. cxxxv.

Of dead bythes, and by what signes or tokens it may be  
knownen, and by what meanes it may also be expelled.  
Cap. ix. Fol. cxxxix.

In the last Chapter of this booke be briesly resited cer-  
tain expert medicines, which be most requisite to the  
chiefe purpose intended in this present booke. Cap. x.  
Fol. cxliii.

### The thyrde Booke.

In the fyfth Chapiter of the thirde Booke, is fyfth de-  
clared the matters therein conteyned, and then how  
the Infant newly borne must be handled, nourished,  
and looked to. Cap. i. Folio. cxlvii.

Of the Nurse and her mylke, and how long the chylde  
shoulde sucke. Cap. ii. Pag. cl.

Of diuers diseases and infirmities which chaunce to chyl-  
dren lately borne, and the remedies therfore. Cap. iii.  
Pag. clvi.

Of the slixe and ouermuch loosenes of the belly. Fol. clvii.  
To yaloose the chylde, beynge bounde. Pag. clviii.  
Remedie for the Crampe, or distention of members.  
Fol. clx.

Remedie for the Cough and distillation, or catarrhes of  
the head. Pag. clx.

Remedie for short wypnde. Pag. clxi.

Agaynst wheales or bladders on the tong. eodem.

Of exulceration or clesture, chapping or chynning of the  
mouth. Pag. clxiiii.

Of apostumation and runnyng of the eares. Fol. clxv.

Of apostumation in the head. eodem.

Of the swellyng or bolning of the eyes. Pag. clxvi.

Of the scumme or white of the eye. eodem.

Agaynst immoderate heate of the feuer. eodem.

Agaynst

## The Table.

Agaynst frettyng or gnawyng in the belly.	Fol. clxvi.
Agaynst swellyng of the body.	Pag. clxvii.
Agaynst often sneeling.	codem.
Of whelkes in the body, and the cure.	Fol. clxix.
Agaynst swellyng of the Coddes.	codem.
Agaynst swellyng of the Sauyll.	Pag. clxx.
Agaynst unsleepnesse.	codem.
Agaynst vexyng or the hyckate.	Fol. clxxi.
Agaynst often parbreaking by weakenesse and feblenesse of the stomacke.	Pag. clxxii.
Agaynst fearefull and terrible dreames.	Pag. clxxiii.
Agaynst issuing foorth of the fundament gutte.	codem.
Agaynst Tenasmus.	Fol. clxxv.
Agaynst Wormes in the belly.	codem.
Of chafing or galling in any place of the body.	Fol. clxxvi.
Of the fallyng sycknesse.	Pag. clxxvii.
Consumption or pynning away of the body.	Fol. clxxix.
Of lassitude, weariness, or heauiness of the chyldes body.	Pag. clxxx.
Of trembyng of the body, or of certayne members of the body, called the Palsie.	Fol. clxxxi.
Agaynst the Strangury or Stone, with stoppyng of the urine.	codem.
Of goggle eyes, or looking a squint.	Fol. clxxxiii.

## The fourth Booke.

<b>O</b> f such thynges the which shalbe entreated of in this fourth Booke. Cap. i.	Pag. clxxxiii.
Of conception, and how many wayes it may be hindered or letted. Cap. ii.	Pag. eodem.
How many wayes conception may be letted, and how the causes may be knowen. Cap. iii.	Fol. clxxxvi.
How to know whether lacke of conception be of the wo- man or of the man, & how it may be perciued whether she be conceaued or no. Cap. iv.	Fol. clxxxix.
	Of

## The Table.

Of certayne remedies and medicines which may further the woman to conceaue. Cap.v.	Fol. cxi.
Of dyuers bellifying receipts. Cap.vi.	Fol. cxv.
Of the causes and remedies for dandrusse of the head. Pag. cxvi.	
To take away heares from places where it is vnseemly. Fol. cxvii.	
To do away frekens or other spottes in the face. eodem.	
To destroy Wartes and such like exressences on the face, or els where.	Fol. cxcix.
To cleare and clarifie the skinne in the handes, face, or other part of the body.	Fol. eodem.
To couple and molifie the ruggednesse of the skynne. Pag. cc.	
Agaynst sodayne rysinges of pypmles through vnykynde heat in the face, or els where.	Fol. cci.
To keepe and preserue the teech cleane.	eodem.
Of stynking breach.	eodem.
Of the ranke sauour of the armeholes.	Pag. ccii.

Here endeth the Table.



## A Prologue to the women Readers.

**H**ere in the beginning of this present prologue, I will follow the example of them, which when they bid any ghestes to dinner or supper, are wont first to declare what shall bee their cheere, what fare, and how many dishes they shall haue, praying them to take it in good woorth, and to looke for neither better ne worse then hath beeene mentioned of: And euē so heere will I do. Before that ye enter into the reading of this little treatise, I shall succinctly and in few wordes resite the summe and chiefe contentes of the same, with the utilitie and profitte which may ensue to the diligent and attentife ouer-reader thereof, to the end that ye of these thinges being fyrt well aduertised, may haue the more or lesse courage to employ your labour in ouerlooking and perusing of the same. For commonly it doth occionate any man to bee the more prompt, ready, and willing to take paine, when he is assured or certified of the profitte, purpose, and fruite thereof comming: and like-  
The intent of the Auctour.

## The Prologue.

The more  
part of this  
booke transla-  
ted into En-  
glish three or  
four yeares  
past.

The name of  
this booke.

Wherfore now to come to our purpose, ye shall understand that about three or four yeeres past, a certaine studious and diligent clarke, at the request and desyre of divers honest & sad matrones, being of his acquaintance, did translate out of Latine into English a great part of this booke, entituling it according to the Latine inscription *Dc Partu Hominis*, that is to say, Of The Birth of Mankinde: which we now doe name, The Womans Booke, for so much as the most part, or wel-  
neere all therein entreated off, doth concerne and touch onely women. In which his translation he varied or declined nothing at all from the steppes of his Latine autho<sup>r</sup>, obseru<sup>ing</sup> more fidelitie in translating, then choyce or discretion at that time in admittinge and allowing many thinges in the same booke, greatly nee-  
ding admonition, and wary aduise or councell to the readers, which otherwise might sometimes vse that for a helpe, the which shoulde tourne to a hinderaunce. Wherfore I reuoluing and earnestly reuising from top to toe the said booke, and heerewithall considering the manifold utilitie and profite which thereby might ensue to al women (as touching that purpose) if it were more narrowly looked ouer, & with a straighter iudgement more exatly euery thing therin pondred & try-  
ed, thought my labour and paynes should not be euill employed, ne vntankefully accepted and receyued of all honest, discrete, and sage women, yf I after good and diligent perusing therof, did correct and amende such faultes in it, as seemed worthy of the same, and to aduise the readers what thinges were good, or tollerable to bee v<sup>se</sup>d, which were dangerous, and which were bitterly to be eschued. The which thyng

I

I haue not onely so done, but ouer this, haue therunto adioyned and annexed dyuers other more experimen-  
ted and more familiarer medicines. And farther haue in  
the fyrist booke set forth, and euidently declared, all the  
inwarde partes of wemen (such as were necessary to  
be knownen to our purpose) & that not onely in wordes,  
but also in lively and expresse figures, by the which e-  
very parte before in the booke described, may in ma-  
ner be as exactly and clearely perceiued, as though ye  
were present at the cutting opē of Anathomie of a dead  
woman.

And thinke not the vtilitie and profite of this fyrist  
booke, and knowledge thereof to be little or of small  
value, but take it as the foundation and grounde, by  
the perceiuerance whereof, your witts and vnderstan-  
ding shall be illuminate & lightned, the better to vnder-  
stād howe every thing cometh to passe within your bo-  
dies in the tyme of conception, of bearing, and of byrth.  
And further, by þ perfect knowledge of this booke, ye  
shal clearely perceauie þ reason of many diseases which  
happen peculiarily to wemen, and the causes therof, by  
which perceiuerance, agayne ye shall haue the redy-  
er vnderstanding howe to withstand and remedie the  
sayd infirmities or diseases. For note ye well, that  
as there is no man, whatsoeuer he be, that shal become  
an absolute and perfect Phisition, unlesse he haue an  
absolute and perfecte knowledge of all the inwarde  
and outwarde of mans & womans body: euē so shall  
þe never groundly vnderstād the matters contained in  
the second booke, or any other communication, or wri-  
ting, touching the same intent, except ye first haue true  
and iust cognoscience in the first booke. Againe, when

Many things  
annexed and  
newly added  
to this book.  
The contents  
of the first  
booke.

How profi-  
table the first  
booke is.

The vtilitie  
of the perfect  
knowledge  
of Anatho-  
mie.

4 The Prologue.

that a wooman commeth to a Phisition for counsell, concerning some thing that may be amisse in the part: the aunswere of the Phisition, and reasonable allegation of causes to the same infirmitie, is many times obscure, darke, and strange, to be comprehended by the wooman, for lacke of due knowledge of the situation, maner, and fashion of the inwardes. And truely when a person is sick or diseased in any part, it is halfe a confort, yea halfe his health to vnderstand in what part the disease is, & how that part lyeth in the body. This knowledge also ministreth yet a farther engin and policie, to inuent infinitly the better how the medicinē should be applyed, and after the most profitable sort ministred & set to the diseased plot. To be short, all the witnesse and artificiall craftie inuention, and diuers maners of ministrations in the noble science of Phisickē, proceedeth & springeth of the profound knowledge of Anathomie. Therefore myne aduise and vitter counsell is, that all woomen in whose handes this little booke shall chaunce to come, with all diligence do force them selues perfectly to the vnderstanding of the first booke: well assuring theē that they shall not repent theē of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer & more easie to attaine vnto, I haue at the latter end of ȳ foresaid first booke, set the figures which represent such matters as were entreated of in the booke before, and also haue thereto annexed a sufficient declaration and exposition by letters, of all partes and parcelles contained in the said figures.

In the second booke we shall declare ȳ diuers sortes and maners of the deliueraunce or byrth of mankind, & all the daungers, perils, and other cases happening to the

The couſaile  
of the au-  
thour to the  
readers.

The contēts  
of the secōd  
bookē.

## The Prologue

the labouringe wooman in that season, with remedies and manifolde medicines concerning the same, where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certifiied & amended the same, accordyng to reason and the lawes of Phisicke: & besides this, haue added thereto diuers other salutarie and effectuall medicines, such as either I my selfe, or other Phisitions, beinge yet alhyue at this day, haue experimented and practised. Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the tearmes of flowres (when that needeth) or to restraine or stopp the same when thei issue more largely then nature doth require, with many other matters, to long heere to be rehearsed.

In the thyrd booke shall be intreated, of the election and choyse, by certayne signes and tokens of a good Nurse, whiche may foster and bring vp the child being borne. Item medicines increasing, diminishing, attenuatyng, engrossing, and amending the milke in the Nurses brestes. Also remedies for many and sundry diseases, whiche oft tymes chaunce vnto infantes after theyr byrth.

In the fourth and last booke, we will somewhat commune of conception, with the causes hindering or farthering the same, shewing certaine counsell and remedies wherby (by the grace of GOD) the unfruitfull may be made more fruitlefull, and impedimentes of conception, by vertue of medicines, remoued and ouercome, the wooman being made more apt to conceiue. And farther in this last booke shall be vttered and sett forth certaine embellishing receipts, concerning onely

Many truely  
experimeted  
medicines  
added to this  
booke.

honest and healthsonie decoration and clenlinesse, al-  
wayes most loveable and commendable in a woman,  
as to scour and cleanse the head, to cause the haire to  
keepe his naturall colour, to preserue the haire from  
fallinge away, to take away haire from certaine pla-  
ces, where beinge, it causeth some deformitie or vn-  
seemelinesse in a person, to subtyle and cleare the skynne  
in the face or other where, to remoue and doo away  
spottes, frekens, and other such like displeasant marks  
and tokens, to supple and mollifie the skynne beinge  
rugged and rough: with other moe such like matters,  
too long heere to be rehearsed, the which truely are not  
of any prudent person to be reected, imrooued, or dis-  
prayled, forasmuch as I teach nothinge in that place,  
but that onely which may make to the honest, come-  
ly, and commendable conseruing and maintaining of  
the inset and naturall beautie in a woman, vtterly ab-  
horing and defying all farding, painting, and counter-  
faite cast colours, which of some damnable and mis-  
proude people be daylie vsed, such as by all meanes  
possible seeke and searche more the abhominable and  
diuelish painting and garish setting forth of their mox-  
tall carkases (the better thereby to commende it vnto  
the eyes of foolish and sond men) then by honest, sober,  
debonaire, and gentle manners, so to demeane their  
life, that they may thereby rather obtaine the loue, a-  
mitie, and harty perpetuall fauour, first of God, and  
then of all honest, discreet, and godly wise men. Thus  
now to bee shorte, I haue in as compendious manner  
as the matter would suffer, set before your eyes the  
chiefe and principall contentes comprehended in this  
little volume. And now remayneth there nothinge els  
but

Against pain-  
ting of wo-  
mens faces.

The bene-  
uolencie of  
the reader  
required.

## The Prologue.

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but only to require the benevolent fauour and good acceptation of this my labour and paines, spent, in the compiling of these foresaide matters, prayinge, that as it hath bene to me painefull in the composing thereof, so it may be both pleasante and fruitlefull to all woomen (for whose sake and onely respect it is set foorth) in the reading thereof. Howbeit, I am not ignorant ne vnsure, that many there are, before whose sight this booke shall finde small grace, and lesse fauour.

So hard a thing it is to write or endite any matter whatsoever it be, that should be able to sustaine and abide the variable iudgement, and to obtaine or winne the constante loue and allowance of euery man, especially if it conteine in it any noueltie or vnwoont strangenesse. Therefore the auncient Poetes in times passed, whe that they enterprised any new or strange workes, were woont in the frunt of the same, with great protestation, to inuocate and call vpon all the Gods and Goddesses by name, requiring them fauourably to aspire, aide, and prosper their attempted purpose, to the ende that by their obtained fauour, it mighte bee the more acceptable and gratioues to all such as shoulde it behold and reade. Whose example right necessary and needfull it were, that I heire shoulde devoutly ensue and follow, so that I coulde firste beleue that by such maner of inuocation, might be allured and wonne, the beneuolencie and willing fauour of all such in whose handes this present booke should happen to fall. But truly I do suppose, that although I shoulde call down all the nine noble Muses out of the famous mounte of Hellicon, or pray to be assynted the threelouing graces, or great Apollo, God, maister, and chiese inuentour of

Hard to please many iudgements.

The maner of Poetes in times past.

The difficultie to con-  
tyle the good will of per-  
uert people.

## The Prologue.

the nature of all herbes and other medicines, or Esculapius cheefe patron and president in the worthy science of Phisicke, or wittie Mercurie with his doulfe and sugred eloquence, with sweete Suada, goddesse of al perswasion, with al other the goddes and goddesse: what euer they bee, in whom ingenious Poettes doo payne to be a maestie, might, and power, to enclyne the hartes of men for to delight and take pleasure in any such thing which first shalbe by their Godhed allowed and fauoured: though (I say) all these shalde shewly conspire in one together, and bende them vitterly to the most of their high puissance, to sacre, hallow, yea and with their holy poetical spirite to breath ouer this booke, yet shalde there be found people of so ingrate, straunge, peruerse, and wayward wittes, that would (without all good reason) blame and imroue the same, vnnneath yet seene and much lesse reade. For who bee they that geue so precipitate and headdy iudgementes in all manner of matters, as such (for the more parte) the which therein shal haue least cognoissance or knowledge, and take least payne in reading or searchinge the verity of that thing against the which they be most stout, doughty, and bold pronouncers. And this do I not say onely of them, that peraduenture shall here and there in the processe of this booke finde any particular matters to reproue and carpe, some times woorthely, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vitterly reproue all the whole matter: some alleaging that it is shame, and other some, that it is not meete ne fitting such matters to bee entreated off, so plainly in our mother and vulgar language, to the

The light  
iudgementes  
of many me.

Of them that  
vitterly doe  
condemne  
this booke.

the dishonour (as they say) of womanhead, and the des-  
rision of their woot secretez; by the detection and dis-  
couering whereof men it readyng or hearyng, shalbe  
moued thereby the more to abhorre and loth the com-  
panie of women, and further in their communications  
to iest and bouri de of woomens pruities, not woot to be  
knowen of them, woth diuers other such like cauilla-  
tions and reasons: so that their opinion it is, that it  
were more expedient and better to supprese and vtter-  
ly to condemne vnto darkenesse for euer this booke, then  
to send it forth into light. Loe, such is the light iudge-  
ment of them, the which in every thyng, whereof may  
ensue both good & euill, haue alwayes their eyes wal-  
king, and firmly assyred, and directed vpon the euill,  
picking and choosyng out the worst of every matter, o-  
mitting and leauyng to speake of the best, as the thing  
which were nothyng to their purpose. If euery thyng  
in this world should be mayed and passed vpon after  
this sort, then should we be fayne to condemne & ban-  
nish those thyngs farre from vs, which are at this tyme  
accompted and taken for the most necessarie, worthy,  
and of greatest price or estimation. For to be short, there  
is nothyng vnder heauen so good, but that it may be good but it  
peruerted and turned to an euill vse, by them that be  
euill and naught them selues, & do abuse it: ne is there  
any thyng so absolute and perfect, but by the occasion  
of the abuse thereof, at one tyme or other, may and doth  
ensue great daunger and damage to mankynd. Fire and wa-  
ter be two right necessarie elementes to the vse  
of man, without the which we could not lyue: yet by  
the meanes of them, many a miserable Deed hath been  
done, and perpetrated. By fire hath been consumed &  
deuour-

Answe-  
certaine ca-  
uillations.

Nothing so  
is nothyng vnder heauen so good, but that it  
may be abu-  
sed.

Fire and wa-  
ter abused.

Meate and  
drinke abu-  
sed.

Weapons a-  
bused.

The Bible a-  
bused.

The blessed  
Sacrament  
may be abu-  
sed.

Whose iudg-  
mentes can  
neuer be in-  
different.

deuoured whole Cities and Countreyes. By water, swalowed and drowned infinite men, shypes, yea and whole regions. Alayne, meate and drinke, to the moderate users thereof, doth minister and mainteyne lyfe. And contrary, to the vimeasurable and vnsaciayt gourmandes and gluttons, it hath full many thousand tynes brought surfettes, sicknesse, and at the last death. By weapons, Realmes and Cities be defended from the iniurie and violencie of their fierce enemies, the true wayfaring man, from the assault of the theefe: Bea & many tynes cleane contrary, by Weapons, Realmes and Cities be subuerted and utterly destroyed, the true mans throate by the theefe cut. The most holy and sacred Byble teacheth nothing but holynesse and vertuous liuyng, charitle to God and to our neighbour, reformation of our wicked liuyng, and brely, the high way to God. The blessed Sacrament of the body and bloud of Christ Jesus was instituted &ordeined by our Sauour him selfe, for a principall, earnest, lively, and most present consolation and comfort of mans coscience, yet both holy Scripture, & also the foresayd holy Sacrament, haue been, be, and will be, the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding all these foresayd inconueniences, and for the reasons abouesayd, condemne and banish fire and water, forsake their meate and drinke, suppresse & forbid all maner of weapons, abolish and set aside the holy Scripture, deny or vnr:garde the blessed Sacrament? No, it were but madnesse once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and regarde

regarde alwayes to the displeasures and hurtes possible to happen (onely through the misuse of a thing) then to the emolumentes & profites dayly & commonly like to ensue to the well vseres of ysame: that, that of it selfe is good, is never to be disallowed for the sake of the that doe abuse it. For as the Apostle also doth testifie, *To the goo*  
*every thing*  
*turneth to*  
*good.*  
*that be good them selues, every thing turneth to good:*  
 what euer it be, is to them a sufficient matter and occasion therein to seeke the glorie of God, & the onely profit of their euen Christen. And contrary, such as be of ill disposition, in every thing (be it never so good & salutarie) pikketh out matter of maintenance to their lewdnesse, turnyng matters of sadness and discretion, to foolish and pynish prating contention.

Wherefore considering that there is nothyng in this world so necessarie, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this little booke also, made, written, and set forth for a good purpose, yet by light and lewde persons be vsed contrary to godlynesse, honestie, or th'entent of the writer thereof. The abusion of this booke (in my simple iudgemēt) consisteth onely in these two points. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some devillish & lewde vse. What I meane by the lewde vse of them, they that haue vnderstanding, right soone will perceiue. The second point is, least that this booke happenyng into any light marchants hands, should minister matters vnto such, to devise of these thyngs at vnsy and vnseemely tymes, to the derision or ashaming of such women as should be in presence. &c. To these reasons can I make no

*The condicō  
of such as  
be ill.*

*Wherein this  
booke may  
be abused.*

*The second  
point.*

No light persons shall haue any of these booke.

no better aunswere, then hath been alledged before. Notwithstanding, yet I say that I trusse, yea, and doe not doubt, but that this booke shall be so discretely diuided abroad, that none of them shall fall in any such persons handling.

Algayne, if any doe chaunce to them, I am sure they will as soone read this Prologue, as the rest of this booke, the which thyng when they shall doe, here shall they heare of me, that they be in their doyngs neither honest, good, ne godly, but speaking vngenerally, contemptuously & vntymely of such thyngs, they do great Of foolish & iniurie, dishonour, and contumely to nature; for he lewd talkers, that declareth any thyng in man or woman, priuie or apart, talkyng and rehearsing it in reproche, derision, or confusion of his euene Christen, can not be excused of mortall and deadly sinne, for so much as contumeliously he ashameþ and confoundeth his euene Christen, wherewith he bringeth him out of his pacience, mouing him to ire, and vengeance, in rehearsing of such things, and after such sort, as he knoweth should agreeue and vexe his minde. Wherefore for such deedes, he shall not be accounted of the number of honest and sage persons, but of the light and lewde. Yet another sort is there, which would that neither honest ne vnhoneſt men should ſee this booke, for because (as they ſay) be a man uener so honest, yet by reading here of things to them before vñknowen, they ſhall conceaue a certame lothſomneſſe and abhorring towardes a woomā. To theſe I aunſwere, that I know nothing in woomā ſo priuie ne ſo ſecret, that they ſhould neede to care who know of it; neither is there any part in wooman more to be abhorred, then in man. And if the knowledge of ſuch

such things which comonly be called the woomans pru  
uities, should diminish the hartie loue & estimation of a  
woman in the mynde of man, then by this reason, Phi  
sicians & Chirurgians wiues should greatly be abhorred  
& misbeloued of their husbandes. And I my selfe like  
wise, which wryteth this booke, should marueilously a  
boue many other abhorre or loth women. But to be  
short, there is no such thyng, neither any cause thereto  
why. Wherefore all such slender reasons set apart, let no  
woman be greeued who shall see or behold this booke:  
for if the partie be lewde, vnhappy, & knauish that shall  
read it, here I am sure he shall learne neither lewde  
nesse, vnhappinesse, ne knauerie. Howbeit, generally  
to all men, in whose handes this booke shall chaunce  
to come, I counsell and exhort, that they take not vpon  
them to talke of any things therein conteined, but one  
ly where it may edifie, and be assuredly well accepted.

For women lightly will not gladly heare of such  
matters, by any man, vnlesse it be a Physician of  
whom they require counsaile, or of their discreet hus  
bandes. It shall be no displeasure to any honest and  
louyng woman, that her husband should read such  
thyngs: for many men there be of so gentle and louing  
nature towardes their wiues, that they will be more  
diligent and carefull to read or seeke out any thyng  
that should doe their wiues good, beyng in that case,  
then the women themselves. Briefly, I require all  
readers hereof, to interpret and consturc euery thing  
herein conteyned, accordyng to the best, and to vse  
euery thyng herein entreated of to the purpose where  
fore it was written. For truely as for my part consi  
deryng the manifold, dayly, and imminent daungeres

No matter  
who readeth  
this booke.

The exhorta  
tion to all  
readers.

The confide  
ration why  
this booke  
was set forth.

and

## The Prologue.

and perilles the which all manner of women, of what estate or degree soever they be, in their labours doe sustayne and abyde, yea many tymes with perill of their life (of the whiche there be to many examples, needelesse here to be rehearsed) I thought it shold be a very charitable and laudable deede, and right thankefull to be accepted of all honourable and other honest matrons, if by my paynes this little Treatise were made to speake Englishe, as it hath been long sith taught to speake Dutche, Frenche, Spanishe, and diuers other languages. In the whiche Countries there bee fewe women that can read, but they will haue one of these bookes alwayes in readinesse, where also this and other such bookes be as commonly sold at euery Stacionars shoppe, as any other booke. The same commoditie then and profite which they in their regions doe obteyne by enioying of this little booke in their materiall language, may also ensue unto all women in this noble Realme of England, it beyng likewise set foorth in our Englishe speeche, so that to them whiche diligently will aduert and geue heed to the instructions of this little booke, it may supply the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedyes, wherein peraduenture right boise women and good Midwives shalbe full ignorant. And truely (as I haue beene credibly enfourmed by diuers persons worthy to bee beleued) there be sith the first setting foorth of this booke, right many honourable Ladyes, and other worshypfull Gentlewomen, whiche haue not disdayned the ofterer by occasion of this booke, to frequent and haunt women

This booke  
set forth in  
many other  
languages.

How Ladies  
and Gentle-  
women haue  
used this  
booke

women in their labours, carrying with them this booke  
in their handes, & causing such part of it as doth chiefe-  
ly concerne the same purpose, to bee read before the  
Midwife, and the rest of the women then beyng pre-  
sent, whereby oft tymes, then all haue been put in re-  
membraunce of that, wherewith the labouring wo-  
man hath been greatly comforted, & alleviated of her  
thronges and trauaile: whose laudable example and  
doynges, would God that many prouide Midwiues OF MID-  
would ensue and folow, among the which, as there be wiues,  
many right expert, diligent, wise, circumspect and ten-  
der about such businesse as appertaineth to their office:  
So be there agayne many mo full vndiscreete, vre-  
sonable, chorlish, and farre to seeke in such thynges, the  
whiche should chiefly helpe and succour the women in  
their most painefull labour & thronges, through whose  
rudenesse and rashnesse onely, I doubt not but that a  
great number of women in their labour speede worse  
then needed otherwise. But here now let not the good  
Midwiues be offended with that, that is spoken of the  
bad. For verily there is no science, but that it hath his  
Alpes, Owles, Beares, & Asses, which as aboue all o-  
ther haue most neede of information and teaching, so  
most commonly agayne, more then any other, will they  
kicke & woynce agaynst such as would them refourme  
or reduce to any better way then they haue been accu-  
stomed to in tymes past. And this do I say, for because Some Mid-  
that at the first comming abroad of this present booke, wiues would  
many of this sort of Midwiues, moued either of enuie, haue had  
or els of mallice, or both, diligent and endeuoured them this booke  
very earnestly, by all wayes possible, to finde y meanes  
to supprese and abrogate the same, making all of their  
forbidden,  
acquain-

The false sur-  
mises of the  
malevolent.

The good  
Midwiues  
were glad of  
this booke.

Envie & vn-  
shankefulnes  
to be abhor-  
red.

acquaintasice (whom they thought to haue any knowl-  
edge thereof) to beleue that it was nothyng worth, &  
that it should be a slander to women, for somuch as  
therein was descried and set foorth the secreteſ & priu-  
tieſ of women, & that every boy and knaue had of these  
bookes, reading them as openly as the tales of Robin  
hood. &c. The which sayings, as they were false, & vn-  
true, & malitious allegations onely of euill harted per-  
ſons, to whom it was great grieſe, that any by reading  
thereof, ſhould ſee or vnderſtand more then they had  
knowledge of before: So is it very ſooth and true, that  
right diuers of the better & more sober ſort, were there-  
of full fayne and glad, & very deſirous to haue of them,  
and gaue faithfull counſaile also vnto women of their  
familiere knowledge, to heare the booke read by ſome o-  
ther, or els (ſuch as could) to read it them ſelues. Whose  
honest and vertuous induſtrie in that behalfe, as it doth  
merite and deserue the laude & prayſe of all them that  
be laudable them ſelues: euen ſo is the filthie and vile  
ingratitudo and diſpituous enuie of the malevolent, to  
be detested and vtterly abhorred of all people: Whose  
malignant wittes, if they might preuayle of their pur-  
poſe, would ſley the good couraſes of all honest inter-  
preters, in thofe matters and all other. And thus I con-  
clude and make an end of this rude Prologue, requi-  
ring the gentle readers thereof, that if they finde  
any thing therein interpretable to diuers  
ſenes, to accept onely that which  
may make to the best, accordyng  
to my meanyng.



In this first Chapter is briefly declared the contentes  
of the first Booke.



Although that many things entreated  
of in this first booke, shall seeme vnto  
some not very necessarie to the vnder-  
standing of the second booke, yet then  
contrary do I ensure and certifie (as I  
haue sufficiently sayd in the Prologue) The utilitie  
of the first  
booke.  
that the ignorant in the first, shall be full blind in the se-  
cond, to the which the first is as a key opening and clea-  
ring the matters to be intreated off in the second.

In this first booke then shall be declared the forme,  
manner, and situation of the inward partes of a Wo-  
man, such as are in them by Nature dedicate & assig-  
ned to the propagation, conception, & bearing of man-  
kinde. In whom truely is the receptacle, and as yee  
would say, the campe or feilde of mankind to be engen-  
dred therein. And although that man bee as princi-  
pall mouer, & cause of the generation: yet (no displea-  
sure to men) the woman doth conferre and contribute The woman  
conferreth  
more the ge-  
neration then  
the man.  
much more, what to the encreasement of the childe in  
her wombe, and what to the nourishment therof after  
the byrth, then doth the man. And doubtles, if a man  
would demand to whom the child oweth most his ge-  
neration? He may worthyly make aanswere, that to  
the mother, whether ye regard the paines in bearing,  
other else the conference of most matter in begetting.

Furthermore, in this Booke ye shall reade certaine

C

things,

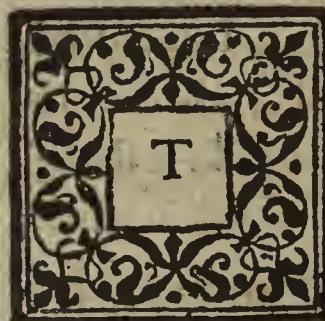
Many things  
falsely writte  
in times past.

things, which in times passed haue beene corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselves haue conceyued very erronious & misopinions, as yee shall farther perceiue in the processe.

Now therefore that wee come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the description of certayne things, without whose knowledge, this Treatise would bee many times the more obscure and darke.

In how many coates the bodie is lapped or inuolued. Cap. II.

The princi-  
pall coates  
of the bodie.



He bodye of man or woman is inuolued or compassed vniuersallye with three principall coates.

Of the which the first and vttermost is called the skinne, in Latine Cutis, with whome generally euerye parte of the body is clad and inclosed, the which yet in some parte is more soft, delicate, and thin, then in some other, and in some one person more stowre and stiffe, than in some other agayne, for causes needelesse heere to bee reharsed.

The superfi-  
ciall skinne.

And yee shall note, that vpon the outward face and superficie of this skin, there is yet another thinner skin in Latine commonly named Cuticula, & of some Efflorescentia cutis. This thin skin is it, the which yee see rise like a bladder when any part of the bodye is bliste red with fire or hote water, so that betweene this thin

thinne skinne and the verye skinne, is contayned the water which resorteth to the place by the violence of the fire or heate, the which thinne skinne also wee use to pricke to let the water issue foorth: also the same that skalleth or pilleth of the handes or other partes of the body being scabbed & beginning to dry. Item, the skin that the adders do cast in the sommer time, is the foresayd thin superficiall skin, & not the very substanti-  
all skin of the body indeed. For the verye skin never  
pilleth ne falleth of but by great violence, as by flaying,  
like as beasts be slain at the butchers, & as they flay co-  
mies. And againe the thin or superficiall skin, scale it  
or fall it off never so osten, yet in the place of it is re-  
ingendred newe, as good alwayes as the former.  
But if the seconde and verye skinne bee perished, by  
cutting or apostumation, or by other casualltie, it will  
never bee restored to his old perfection againe, but shall  
shew alwayes in y place where it is, as it were a seame  
scarre, or marke, smooth, and harder then the other skin,  
& without naturall powers.

The seconde investiture or clothing of the body, is na-  
med the fleshie skin, in Latine Membrana carnosa, so  
called, for because that it contayneth and is compassed  
of fleshines, then any other kell or skin in all the body,  
and is as it were the lyning to the foresayde Cutis,  
that is, the very skinne immediatly aboue hym, the ve-  
ry skin and it being both basted together, by a greate  
number of small fybres or cordes enterlacing these two  
skins, so that with great paine vniteth may they bee se-  
perated the one from the other. And farther betweene  
these two skinnes runne a great number of Vaines,  
Artires, and Sinnues, in euerye part of the bodye,

The verye  
skin scalleth  
not of.

The verie  
skinne peri-  
shed is never  
restored.

The seconde  
coate.

The fleshye  
skinne,

so that the great vaines which appeare so manifestlye to your sight in the armes, temples, handes, legges, feete, and other places, runne betweene the proper skime and the fleshie skime, this being to them as a bed, and that as a couerlet.

The thirde  
coate, is the  
fatte.

Store of fatte  
lethe the  
snew of the  
vaines.

Fat in some  
part, more  
then some.

What is con-  
tayned nexte  
vnder the  
fleshie skin.

The thirde coate of the bodie, is the fatte, in Latin Adeps, the which doth so generally in euerye part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except fewe) as the foreheade, the temples, the backes of the handes & feete, with certaine other places needles heere to bee recited, and doth entercurre & runne between the two foresayd skinnes, receiuing and embracing in it selfe the small basting fibres, the vaines, arteries, and sinues, which (as I sayde before) bee derived from the one skin to the other: And the greater soyson of fatte that there is betweene the two skinnes, the lesse bee the vaines intercurriug betweene them, conspicuous or sensible to the eye (th'abundance of fatte drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person, shall be seene verie great, & as it were swollen vaines, in comparison of the fatter. Item vnderstande yee that in some part of the bodie, naturally fatnes doth abounde much more then in other some, as in the bellie lightlye the fatte is two fingers thicke and more: and in women that be meanely fatte, in the thyes and buttockes this fatte is of three, yea foure fingers thicknes, which (as I saide aboue) alwaies hath this place betweene the foresaide two skins.

Now immediately vnder the fleshie skin, bee con-  
tayned

teyned the Muskles of the bodie, so that the inner face or superficie of the fleshie skinne, wherewith it toucheth the Muskles, is alwaies bedewed with a certaine slyme moysture, by which meanes the foresayd Muskles mouing and stirring vnder the fleshie skinne, be the freer, and haue the lesse impediment or let in their motion, and verie easie it is to seperate this skin from the Muskles.

Heere is declared what the Muskles bee.

Cap. III.



He Muskles of mans bodie bee called the mouing cordes & fleshie stringes whereby any member of the body is moued to or fro, vppwarde or downeward, or turned round. As for example: If ye close, or otherwise doe moue eyther of your handes, and in closing or mouinge it with the other hand doe feele the wrist of that hand, yee shall sensibly perceiue as it were certaine cordes, mouing vnder the skin, the which bee called Muskles, in Latine Musculi. To discusse curiositie the nature or occasion of the name of Muskles, is not for this place. Heere it is sufficient to vnderstande what is meant by the name. Yet note yee well, that wheresoever there is great store of Muskles, and chiefly in the middle part of the, there is also great plentie of fleshe, enterlarding & entermingling it selfe with the muskles, and as it were combynding, colligating, or knitting togeather the Muskles, not so yet, but that neuerthelesse they haue their free motion.

What is mee  
by the name  
of Muskles.

The Muskles  
enterming-  
led with  
flesh.

All other places of the body left apart and unmen-  
tioned off, heere will I onely declare a little of the  
Muskles of the belly, forasmuch as theyr operation is  
sometimes conseruent and appertayning to the matters  
that we entend off.

The muskles  
of the bellie.

Ouer the amplitude of the belly, next vnder the fle-  
shie kell or skinne, be foure muskles, each situate and set  
vnder other, of the which, the uppermost immediatlye  
touching the fleshy skinne, be called Byaswise Descen-  
ding Muskles, in Latine Musculi obliqui descendentes.  
Of these Muskles there be two, in each side of the belly  
one, so that these two Byaswise descending Muskles  
meete togeather in the middle region of the belly, & bee  
extended or spread ouer all the amplitude of the belly,  
shaping thereto as it were another coate.

The second Muskles be named the Byaswise asce-  
ding muskles, in Latine, Musculi obliqui ascendentes,  
whose being is immediatlye next vnder the inwarde  
face of the first muskles. Of these also as of the first, in  
each side or coast of the belly is there one.

The third sort of the belly Muskles, as they be situ-  
ate in order, the one vnder the other, bee called the right  
Muskles, in Latine, Musculi recti, which be double as  
the other two before.

The ouer-  
wharie Mus-  
kles.

The fourth be nominated the ouerthwart muskles,  
in Latine, Musculi transuersi, because they transuerse or  
ouerthwart the belly. In each side likewise of whom,  
there is one of these Muskles, which in the middle  
lyne of the bellye encounter eache other, as I haue  
sayde of the aboue named three Muskles, so that  
the Byaswise ascending, and the Byaswise des-  
cending, with the ouerthwart Muskles, dor each  
of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muskles, for the breadth of them is but small in comparison of the other. All these fourre Muskles bee to the entrailes and bowels within the belly, as fourre severall coates, by the vertue & helpe of whom, together with the ayde of the midrisse, all expulsion both vpward and downeward in the guttes, in the stomacke, in the matrix of the woman in the tyme of labour, and also in the bladder in time of making water, is wrought, and yet besides this utilitie, they clothe (as I haue sayde) defende, fortifie, and strength the inward partes of the belly.

The vse of  
the fourre bel-  
ly muskles.

Of the Kell, called *Peritoneum*.

## Cap. IIII.



nder the last muskle of the belly, called the ouerthwarte Muskle, immediately succeedeth a certaine thinne rime, bell, or skinne, named in latine Peritoneum, which compasseth round the amplitude and largeour of the bellye, takinge his originall at the bynders of the Loyne bones, and from thence dilatinge and spreadinge it selfe abroade, vnderlyneth the ouerthwarte Muskles, the Midrisse, and parte of the shorte ribbes. To bee shorte, this rime vnderlyneth all the whole cauitie, holonesse, or amplitude of the belly, from the midrisse to the flankes or share, immediately containinge and inuoluninge in it selfe all the whole contentes of the bellye, even as the Skinne nexte

The Perito-  
neum & his  
office.

The vse and  
profit of the  
Peritoneum.

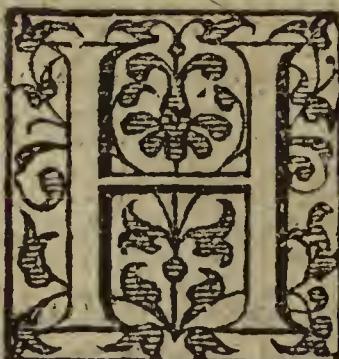
vnder the shell of an egge enuironeth and compasseth immediatlye all the contayned meate of an egge. And as for Peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also yeeldeth vnto each entraple a coate and webbe of the cloath of his owne bodye, by the which his liuerie, they be the more arctly and straightly affixed or fastened vnto himselfe, and farther in themselves the stronger within the caruie of the belly: and vnder this peritoneum, bee contayned these bowels following.

Bowels con-  
tayned vnder  
the Peritone-  
um.

First the Stomacke, which is the first receptacle & receiver of the foode or meate chawed and mashed before in the mouth, from thence descending ouer the winde pipe, downe along the Stomacke gutte, and so consequently into the Stomake, then the Bell, in Latine omentum, the Liver, the Spleene, or Melt, the bladder, & the matrix; then yet the guts, vnder þ guts, the kydnies, the mayster vaine, and the maister artire. But here we shall begin first to entreate of the matrix, as the part which maketh chiefly to our purpose.

The declaration of the names and nature of the  
Matrix. Cap. V.

Diuers names  
of the matrix



Ere ye shall understande, that these three wordes, the Matrix, the Mother, and the Wombe, doe signifie but one thing, that is to saye: The place wherein þ seede of man is conceiued, fetised, conserued, nourished, and augmented, vnto the tyme of deliueraunce, in Latine named Vterus et Matrix.

trix. The necke of this ~~W~~ombe, otherwise called the womans priuie, we will call y<sup>e</sup> wombe passage, or the priuy passage: in Latin, Ceruex uteri, et pudendum muliebre: the extreme end or the first entraunce of this priuie or wombe passage, yee shall name the passage port: for because that it is the port gate, or entraunce of that passage, or way in to the ~~W~~ombe or matrix: in Latin, Vulua i. Valua.

The wombe passage, the or the necke of the wombe, taketh his beginning at the passage porte, and from thence styeth and mounteth right upward vnder the sharebone like a great conduit, varying in length and bredth according to the age of the woman.

To make especiall mention of the length of this wombe passage, were but follie, for the diuersities therof. Notwithstanding in women it is esteemed of the length of x. xi. xii. or xiii. fingers bredth, some more, some lesse. And this wee may say that nature hath so prouided that it is of sufficient length to receaue the priuie parte of man, in the generation, directing the same towardes the ~~W~~ombe Porte, thorowe the which the Seede is naturally sent from the man into the ~~W~~ombe or Mother, thereto helping an attractive power, which is enset and giuen to the ~~W~~ombe, to attract and drawe towards it selfe the seede parted from the man (so that there bee no other let.)

Of the Wombe and his partes. Cap. V.I.

**A**t the heade or upper ende of this ~~W~~ombe passage, is situate the ~~W~~ombe it selfe, which in women (beinge) not with Child is very little

The Wombe  
or Matrix in  
women not  
with childe  
contrahid.

little. contract and drawen together: so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the pruine passage, the which thing to some may seeme vncredible, yet by Anathomyee may see it to bee true. And for all this contraction, or drawing so neere together of the matrix, the out side of it is very smoothe, moist, glystering, & redyshe, as it were a little redde tempered with a great deale of white, the inside also of the matrix is smooth: yea, and though that the matrix, as wee haue sayde, be full of riuels and wrinkles, by the reason that it is so contract from a great amplitude or largenes (as may bee seene in the wombe or matrix of wome with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinkle, (albeit that there bee infinite) they be so finely and neere drawen togeather.

The cause of  
the contracti  
on of the ma  
trix.

This contraction of the Matrix, no Doubt, was made by nature, for these causes, partlye that at such tyme that the woman is not with childe, it should occupy y lesse roome in the belly: but chiefly that in tyme of conception of the seede, the little bolke or quantitie of the sayde seede, at his first conceauing into the womans Mother, may bee touched rounde about euerie where of the Mother: and as yee would say, amplexed or embrased, and contayned (as the nutte-shell contayneth immediatlye the nutte) of the inner walles or face of the Matrix: and as the seede is vivified, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and ware bigger: so that at the laste when the Infant commeth to his full groweth, or when the woman is great with Childe: then this coate or bell of the matrix is as thinne

thinne as a bladder, where that in time of his contrac-  
tion, or when the Woman is not with Childe, the  
coate or wall of the matrix is as good as halfe an inch  
thicke.

How the ma-  
trix varieh  
the thicknes.  
& thinnes of  
his coate.

Nowe yee shall vnderstande, that the found or bot-  
tome of the matrix is not perfectly rounde bowlwise, but rather like the forme of a mans heart, as it is pain-  
ted, sauing that the partition or clifte in the matrix be-  
tweene both corners, the right and the lefste, is not so  
profoundly dented inwardes as the clifte in the hart:  
For in the inwarde vault, cavitie, or holonelle of y ma-  
trix, there is a certaine seame, which beginning in  
the middle of the forepart of the matrix, at the wombe  
porte, doth passe foorth by that foreside, and so by the  
bottome to the hinder side of the matrix, and from  
thence alonge downe to the wombe port on the backe  
side, as ye may more euidently see in the figure here-  
of. This seame then is as it were a little seperation,  
marke, or limit, diuiding the wombe in two equall  
partes or sides, the right and the left: Notwithstan-  
dinge, in the matrix there is but one vault, cavitie,  
holonelle, or amplitude, the foresayde seame beinge  
but as it were a note, signe, or scase sensible marke  
runninge alonge the sides and bottome of the  
wombe. But this seame or line where it passeth the  
wombe is more crasse, thicke, and fleshie, propen-  
dinge, heldinge, hanginge, or lookinge downewarde  
into the vaulte or amplitude of the Wombe, the  
which Lyne in the sydes is nothinge so manife-  
ste sensible to bee perceyued. Thus yee maye see  
that the middle parte of the bottome of the Matrix,  
is not so high as the two Corners or Angles on  
both

The founde  
of the matrix.

A certaine  
seame deui-  
ding the ma-  
trix as it  
were in  
two parts.

In the matrix  
but one ho-  
lones.

Certaine erroneous opinions of vii. selles in the wombe.

The matrix hath but one holonesse.

Of the mother port, the situation thereof.

both sides bee. Other distinctions or separations in the Matrix is there none, albeit that in times passed, divers Clarkes haue written, and many other haue beleueed, that there should bee seuen selles, or seuen distincte places in the matrix, in three of the which on the right side, should onely men children be conceaued, and in the other three on the left syde women children: and if it chaunced that the seede were conceaued in the seventh sell, which was the middlemost, then that should become a monster, halfe a man & halfe a woman. The which all is but lies, dreames, and sond fancies. For the womans matrix, as I haue sayde, is euuen as a strong bladder, havinge in it but one universall holonesse, and the childe when it lyeth in it, lyeth euer on the one side more then on the other, the head being towardes one of the corners or angles, and not bpright toward the middle bridge.

Of the Mother Port. Cap. VI.



The entraunce of the matrix or wombe, is named the wombe porte or mother port, the which in substance & fassion much doth resemble the forme of an Hawkes bell, or other little moris bels, sauing that it is much bigger, hauing a clift ouerthwart the bodye thereof, as you may more playnly perceiue by the figure heereof. And this port of the matrix is of substance more thicke, and crasse then the rest of the same, & as it were a kernel, round, & clift in y middest. This womb port also is fastened and affixed to the upper end of the wombe passage, as all the rest of the wombe is.

How

Howe be it, the middle parte of the wombe port, or the snowt thereof, where it bolleth downwarde, doth touch no side nor parte of the wombe passage, but onely holdeth pendant wise, or looketh downeward: and where as at such time that the man companieth with the woman, the priuie passage is dilated and opened to the quantitie of mans priuie part, yet notwithstanding, the mouth of the clift of the wombe porte is not moued thereby, ne dilated: except that it bee at such time that the Matrix being apt and disposed thereto, & other conditions requisite, this wombe port doth naturally open it selfe, attracting, drawing, and sucking into the Wombe the seede by a vehement and naturall desire.

Notwithstanding, when the seede is conceaued in at this Wombe port, it doth not alwayes remaine there, but many times issueth out againe for some indisposition found other in the place or in the seede it selfe. Albeit if the seede be retayned still in the matrix, then doth the wombe port close it selfe so fast and so firmly, that the point of a nedle canot enter in therat without violence, and so doth remayne vntill the time of deliueraunce, at what time againe it dilateth & openeth it selfe in such amplitude and largenesse, that it is wonderfull to speake off.

The wombe  
well dispo-  
sed natural-  
lie attracteth  
the seede.

The closenes  
of the matrix  
after the  
seed con-  
ceaued.

Of the vessels of seede, called the Stones, with other thereto appertayning. Cap. VIII.



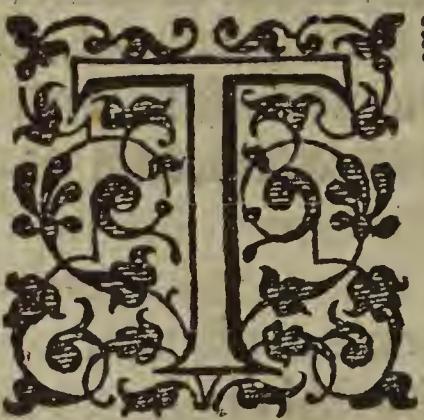
**S**eche side of the Matrix lieth a stone, which both be called the wemens stones, wherein is engendred the seede and sparne that com-  
meth

meth from the woman, not so stronge, firme, & migh-  
tie in operation as the seed of man, but rather weake,  
sluy, colde, and moyste, and of no great firmitie: how-  
beit, as conuenient and proper for the purpose for the  
which it was ordayned, as the seede of man for his  
purpose. These stones bee nothinge so bigge as the  
stones of man, but lesse, flatter, much fashioneid af-  
ter the shape of a great and broad almond. The sub-  
staunce and body of these stones is not made massye,  
or compact and softe, as mens stones bee, but as it  
were manye little kernells sette together, betweene  
the which is much holouesse, and therein contayned a  
certayne thinne watery substaunce. This substaunce  
of the stones is inuolued and wrapped with a coate or  
thinne Skinne, verye firmly annexed to the foresayd  
substaunce, which also dooth receiue into himselfe the  
seede bringers. Yee may name the same coate in La-  
tine Supergeminalis.

Of the seede bringers. Cap. I X.

Of the seede  
bringers.

The original  
of the great  
vaine.



He seede bringers called in Latine,  
Vasa semē adferentia, be ij. vaines  
and two artires, which come to  
these two stones, to eache one  
vaine and one arterie, and take  
their beginning on this wise.

Under the guttes (as yee may  
see the figures heereof) bee situate the greate may-  
ster Vayne in Latyne, Cava Vena, and the great  
Artire, Arteria magna. The mayster Vayne hath  
his originall of the Lyuer, from whence it descen-  
deth downward along the Lopnes, vntill it attaine  
vnto

Unto the beginning of Os sacrum, where the artire (as the worthy) beginning to mount vpon the mayster vaine, and in this place they both diuide themselues in two partes forke wise, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the Vaine euermore associate with the Artire, the which hath his beginning of the heart, from whence hee is descended through the midrisse to this place, distributinge to all places whereby hee passeth artires.

The office of the great vaine is, to conduct and carry from the Liver (which is the blood shopp, where the blood is engendred) to all partes of the bodye blood, therewith to nourish them. For to the great vaine where they passe, there comineth innumerable small vaines on every side, euен as to the great Riuers many small stremes on every side doe resort.

The office of the Artires is, to spreade abroade in the bodie the vitall and lively sprite, engendred in the bosome of the heart, and to refreshe and temper the immoderate heate which otherwise mought bee engendred in the bodie, the which also sleepe wee or wake wee, doe contynually mooue and beate, therefore the motion of them is called the Pulse, and looke after what manner the hearte (which is the well of these Artires) doth mooue or stirre it selfe, and euен so doe they.

The heart then, and the artires thorow him, haue two contrary motions: the one is, in closing it selfe, & the other, in dilating and opening of it selfe, which sorte of mouinges, wee call the beating of the pulses, when the Artires doe open themselues, then they attracte, draw,

The office of the vaines.

The office of the artires.

The heart & artires haue two contrary motions.

drawe, or sucke in fresh ayre, to temper the heate of the bodie withall, and also spirituall and thin pure bloode. But when they close themselfe, then doe they expell mustie fumes, and hote breathes, or unnaturall vapours such as of necessitie alwaies be engendred in all partes of the bodie, by the which blood doth passe, for causes to long heere to bee alleadged: neyther is there any notable vaine vnassioate of an artye.

Nowe on the right side and foreparte of the great vaine proceedeth a braunch, derived from that place as long the loynes downewards to the head of the righte stone: fro the right side likewise & foreface of the great artye, descendeth a braunch thwarting ouer the great vaine downe towards the right loynes, where it meeting with the foresayd vaine braunch, before they emplant themselves in the heade of the stone, become both as one bodie, here straight enlarging themselves little & little, steeplewise, not fully round, but flattish before and behind, with the broder ende planting & infixing themselves into the head of the right stone.

And at the vpper and smaller end where this vaine branch and artye branch doe first meete, they beginne to entermingle, embrayde, and enterlade eche other in such infinit wise, writhing and deuiding themselves in thousandes of little braunches, as it were hayres of the head, the one imbracing, compassing and ouerthwarting the other so confusedlye, that no wit can expresse the right maner and order of their commixtion. Call this part then in English, the braided body, in Latine Varicoso formem plexum: whose nether and broder end as I haue sayd before, affixed and implanted in the vpper head of the right stone, sendeth forth braunches & armes

The meting  
of the vaine  
& artye.

The braided  
bodie.

armes into the bodye of the same stone, manyfold wise dispersed, spred, and commixt.

And also into the skinne or couer of the stone, called before Supergeminalis, from the sayd braided body, bee there derived many small braunches, much like unto the little small vaines which yee see reddish in a mans eye.

And looke what description and processe, we haue made of the right side seede bringers, to the right stone, even the same vnderstand of the left side seede bringers to the left stone, sauing that þayne braunch which cometh to the left stone, most commonly taketh his origi- nall of the neyther side of the left kidneyayne, and not immediatly of the greatayne as the other.

And yee shall vnderstande agayne, that from the foresaydayne and artire of ech side at the place, where theyz first coniunction or meeting is, proceedeth a certayne braunch of theayne, associate with the artire, which both passe forth together to the found or bottome of the Mother or matrix, of that side where they stand, there dilating and spreading themselfe abroade in manyfold smaller braunches, to the nourishment of the body of the Matrix.

Of the office and vse of these Seede bringers.

Cap. X.

**T**hrough these seede bringers, blood out of the heines, & lively spirit out of the artires be derived, yea, rather (to speake more properly) attracte or drawen into the stones, there by vertue and naturall instinctiōn of the place al-

D

tered

The seede pro  
create of the  
vaine blood,  
& the artiri-  
all blood.

tered and chaunged, being first confused together the blood and the spirite, by mutuall amplexations or embracements of these two vessels, the vayne and the artye being conioyned and unite in one verye bodye, first beginning in the braided body, and then after in the whole body of the stome: So that through the many- folde and infinite circulations of the attracted matter by the conduytes or vaynes infinitely intricate and wrythed with a thousande revolutions or turagaines (and all in the little compasse of the body of the stomes) the blood and spirite commixed togeather, getteth another nature and propertie both in colour and in effect.

Note the in-  
gin & policy  
of nature.

And heere yee shall vnderstand, that most common- lye alwayes when that nature is disposed to make a transmutation of any matter, that can shee not doe, vn- lesse she haue a mine, shoppe, or workhouse, wherin by contynuall circulation of the matter transmutable, shee may bring her purpose to passe. Euen as metalles and other minerals of the earth, haue their secrete and vn- visible vaynes, in which by dayly and long coagitation, moving, circulation, and hurling together, they bee brought from one forme to another, and made metalles of that which before was none.

Fourre mines  
in mans bo-  
die,

Of these sorte of mines, there bee fourre principall in the body of man.

The first is the myne of blood, which is the liuer, in whome the iuyce of meate, before of colour white, is transinuted into redde, made apte and fitte to nourishe all partes of the bodye, attract and drawen out of the stomake and guttes, thorowes verye small and infinite little vaynes into the liuer.

The heart is  
the seconde  
Mine.

The second mine is the heart, which of the bloode attract

attract and dravien from the great mayster vayne, proceeding out of the foresayd liver, into his parlars, doth engender vehement and lively spirite, commixed with depurated and greatly elaborated blood, within the sellis of the heart, from thence sent foorth thorow the artires, into all partes of the bodie, being in colour yallowish, thin, and hotte blood.

The thirde mine is the brayne, of whom all the sinewes take their originall. In whom the wittie spirit, the spirites of mouing, and the spirites of all sensibilitie be engendred, and thorow the sinewes sent to all parts of the body. For all such partes as moue and feele, haue that by reason of sinewes derived vnto those places from the head.

The fourth mine is the stones, in whom by commix-  
tion of all the other three foresayd mettals of the body, is  
to say, vayne blood, arteriall blood, and lively spirits  
engendred in the head, is engendred & produced seede,  
which bestowed in his due place, becommeth like a per-  
fection to the creature from whence it came, that is to  
say, of mankind, man.

But yee shall vnderstand, that the receyving of the  
seede into the stones, is not that there should bee anye  
one onely caue, holonesse, sell, vaulte, or parler in the bo-  
die of the stone, wherin it might be receiued and retay-  
ned, like as the holonesse of an egge, the meat being out  
of it, or of an hassell nutte, the kernell out of it, but farre  
otherwise: for the stones (chiefely in man more than in  
woman) be massisse, not hard, but delicate and soft, as a  
soft kernell, full of small and almost unsensible whyte  
vaynes, revoluing them selfe in and out a thousande  
folde, and manyfold wise intricate together, within the

The brayne  
the thirde  
mine.

The fourth  
mine is the  
stones.

Howe the  
seede is re-  
ceiued into  
the stones.

How the colour of the seed is transmuted.

Liquid things  
sauour of the  
nature of the  
vessell thoro  
row which it  
tunneth.

A little quan  
titie sooner o  
uercome the  
a greater.

which the seed is couayed, carried, cōcocted, or digested, and altred, by vertue of the white flesh, which intercurreth and intermingleth it selfe euery where betweene the foresayde wayne, like as the earth doth intercurre and intermingle it selfe betweene and among the small fybres, beardes, or heires of rootes. The woyte coate also or walles of the sayd waynes, helping not a little to the transmutation of the colour from red to woyte.

For every thing that is liquid, as the seede is, receyuethe alwayes a nature of the place, mine, or conduite, by which it runneth and passeth, so that when the conduite is very small and narrow, and long withall, then the liquor that passeth through it, receiueth & sauoureth so much the more the nature and condition of that vessel or conduite. Als for an example: If there were a conduit or pipe made of lead, whose length were ten foote, & the inner compasse, holonesse, or cauicie of the same, but so much that an heire might passe through it: then say I, that a gallon or quarte of water passinge and thrillinge through that narrow conduit should sauour much more of the nature and qualitie of lead, then though the holonesse of the aforesayde conduit, being still of the aboue named length, were so large that a bowle might enter and passe thorow the same. For this reason, that when the water hath to passe thorow so narrow passage, it maketh the longer iourney, and yeeldeth the smaller thred or strene, and therefore is touched more immedately and intyrelly of the insides or inner walles of the conduite. And further, well y<sup>e</sup> wote that a little quantitie is sooner ouercome and altered, then a great. Als a spoonefull of wine standing all night in a pewter or brasen potte, shall sauour much more of the potte, then a pint

pynt of the same. Likewise, if a man woulde coole hote  
drinke by pouring of it out of one pot or cuppe into ano-  
ther, sooner and more perfectly shall the circumstant  
cold ayre alter and coole it, being poured out very soft-  
ly, making thereof a fine and small streen, then if he did  
the same hastely. And truly this engine and polycie  
doth nature vse in every part where she causeth any no-  
table transmutatio, making the matter transmutable  
to passe through long straigtes and narrow turagin  
lanes, the matter bowing, enclining, and apting it selfe  
alwaies to the disposition and nature of the vessels tho-  
rough which it cooleth or runneth, so that the sparne or  
seede of man or woman, being attracted by the foresaid  
seed bringers into the stones, passeth by many narrow  
straigtes, which being before vaine blood & artire blood,  
by vertue of the places through which it had to pas, be-  
cometh from red colour to white, & of much more perfec-  
tion then it was before. For this transmutatio of blood  
into sparne, is not only in colours, but also in properties  
and absolute perfection. What greater wonder or mi-  
racle is there; wherein wee may knowledge and be-  
holde the omnipotencie of God, then to consider howe  
that of the meat and drinke which we dayly do eate, by  
digestion first of the stomacke, the fine iuice thereof is se-  
perated from the drosse and grosser part: & then after  
at the second hand, the foresayde iuice passing thorow  
the guts, attract & drawen into the liuer thorow infinit  
small vaines, there transmuted into blood, fro the liuer  
sent into the great mayster vayne, from th<sup>e</sup> which the  
heart drawing part, transmuteth certayne thereof into  
Artire blood. Againe, the stones drawing other part,  
maketh thereof and of the artire blood; whyled; circu-

The policie  
of nature.

The transmu-  
tation of  
blood into  
sparne.

Howe meat  
and drinke is  
transmuted  
into blood.

late, and coagitate together, sparne: which sparne be-  
stowed and conceyued where it shold bee, becommeth  
mankinde.

The seede in  
woman, not  
firme as in  
man.

This foresayde seede, as we haue sayde before, is no-  
thing so firme, perfect, absolute and mightie in woman  
as in man, and yet can you not call this any imperfec-  
tion or lacke in woman: for the woman in her kinde, and  
for the office and purpose wherfore shee was made, is  
euен as absolute & perfect as man in his kinde, neither  
is woman to be called (as some doe) vnperfecter than  
man (for because that man is more mightier & strong,  
the woman weaker and more feeble.) For by this  
reason, the Horse, the Lion, the Oliphant, Camell, and  
many other beastes should bee called more perfect than  
man, to the which man is not able to compare in natu-  
rall might and strength.

Who be vn-  
perfecter the  
one or the  
other.

But truely, comparing one man to another, such as  
bee gelded and want the genetories, bee much febler,  
weake, and effeminate, then other: in voyce woman-  
like, in gesture and condition nice, in softnes of skin and  
plumpnes of the bodie fatter and rounder, in strength  
and force impotent, nothing manly ne bolde, the which  
imbicilite in them, may well bee named imperfection.  
For imperfection is, when that any particular creature  
doth lacke any propertie, instrument, or qualitie which  
commonly by nature is in all other, or the more parte of  
that kinde, comparing it to other of the same kinde, and  
not of another kind.

Thus wec haue sufficiently talked of the seede brin-  
gers and stones, with their offices. Now shall I de-  
clare what becommeth of the seede being thus engen-  
dered, and whyther it is conuayde.

Of the way by the which the seede is sent from the stones to the Angles and corners of the Matrix. Cap. XI.



**T**he lower end and foote or base of the braided bodie, where it is infixed & planted into the heade of the stone, on the back side half of the stone there is the beginning of another vessell, which may bee called the seede carrier, in Latine Vas semen deferens, whose body is white, and hardish, like an hard sinewe. And from that part where it taketh his beginning, it passeth downwardes to the side of the stone, hooping and compassing along the side thereof (as yee may more exprely perceiue in the figure hereof) till it come to the lower ende or base of the stone, from thence againe resting or remounting upwarde, creeping along the other side of the same stone, till it come and attayne in maner to the middle region of the stone on that side, all the waye as it creepeth, firmely fastned & affixed to the bodye of the stones, as the eye braunches do fasten themselves to the walls, by which they creepe.

The belly and inner side of the sayde seede carrier, whereby it cleaueth to the outside or face of the stone, being flattish, the backe or outer side thereof roundish and smothe: from the beginning and head of this vessell, to this latter ende, in manner of equall corpulencie or bignes, but infinitely wreathed as an adder or yeele when they slide fast or hastely, make of their long bodies ma-

Of the seede  
bringers.

Of the parte  
called the  
worme.

ny halfe hoopes, halfe circles, or wreathes neere ioyned together: howbeit, these wreathes be not so frequent and thicke in the woman as in the man. Therefore this part of the seed carriers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

And if yee bee disposed to seperate this forenamed worme from the face of the stone with a sharpe knife, yee shall perceyue no maner of holonelle or cavitie of vayne or other conduit: but as it were a ruggednes, by reason of separation from the party to whom it was before so surely annexed. And yet no doubt, there is verely in it cavitie and holonelle, by and thorow the which seede is carryed into the angles of the Matrix. Now then when this foresayd worme body hath attayned to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke wreathed, but playne, smoth, and rounnd like a round sinew, with an vnensible holonelle, Departing from the stone along the inside of the belly ouerthwarting the guttes, to the angle or corner of the matrix, on the right side thereof (if it proceede from the right stone) and on the left side (if it come from the left stone) and that not straight or forth-right, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seede carriers receyue the seede confected, concocted, & digested in the stones and foresayd seede bringers, conuaying & directing the same from the stones to ths inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holonelle of the matrix these two angles or corners specially bedeawed

or imbrued with a white slyme and thinnie cleare matter, which no doubt is the womans seede. And in women hauing great and feruent desire to any man, this seede doth issue from this foresayde place, downe along to the womans priuie passage, moystring all that parte as it were with a dewe. Aristotle and other mo, doe suppose that this seede in woman, serueth for no other purpose, but onely to recite, moue and stirre the woman to pleasure. But some peraduenture would thinke that this were but a simple and an idle or slender purpose, which if they did more neerely consider the matter, should perceiue it to bee a iust, great, and necessarye cause. For if that the God of nature had not instincted, and inset in the bodie of man and woman, such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neyther man ne woman would never haue beeene so attentive to the workes of generation and increasement of posteritie, to the bttre decay in short time of all mankinde. For ye shall heare some women in time of theyr trauayle, moued through great payne and intollerable anguish, forswere a bodo themselfe, never to company with a man againe, yet after that the panges passed, within shorte while, for entyre loue to their husbandes, and singular naturall delight betweene man and woman, they forget both the sorrowe passed, and that that is to come. Such be the priuie workes of God, and such be the prickes of nature, which never createth no speciall pleasure vnaccompayed with some sorrowe, neyther is there for the most part any sorrowe, but that it hath annexed some rowe.

The prickes  
of nature.

No joy with  
out some so-  
rowe.

Here is declared the situation of the bladder in Wo-  
men. Cap. XII.



Now for the vicinitie and neig-  
hborhood that is betweene the  
privie passage and the bladder;  
heere I will declare a little the  
nature of the bladder.

The bladder in wooman is assi-  
tuate and set vpon the forepart  
of the mother, whose necke is an-  
nexed, fastened, & vnite within the privie passage, vpon  
the foreparte thereof, as ye may see in the figure hereof.  
So that it is very hard to seperate the one from the o-  
ther. This necke of the bladder in women is much  
shorter then in men, the which necke is enuironed and  
compassed with a muskle, called the Bladder muskle,  
as it were with a broade and flat hoope ring, firming &  
clasping the vrine passage in such wise, that no vrine  
can issue out of the bladder, till such time that this mus-  
kle doe open it selfe, & licence it thereto: which thing  
commeth to passe, other when the bladder is ouerchar-  
ged with vrine, or else that the vrine, although that it  
be but little in qualitie, yet haue some cholericke qual-  
itie with it, which for the sharpenes & eagernes of the  
qualitie pricking & tickling the inuskle, causeth it to o-  
pen it selfe many tymes for little quantitie.

The bodie of the bladder is round, into the which a  
little aboue the necke thereof entreth the seconde vrine  
conduites, derived from each kydney one.

And heere ye must first vnderstand, that on ech side  
of

The Muskle  
of the blad-  
der.

How the  
bladder mus-  
kle is forced  
to open it  
selfe.

The descrip-  
tion of the  
bladder.

of the great mayster bayne, and likewise of the Artyze, is situate a kydney, in Latine called Ren. And to eury of them from the sayde great bayne and great Artyze, is there derived a braunch of the bayne, and another of the Artyze, by the which braunches the kidneyes doe attract and drawe blood vnto them, the which so drawen they doe (by their natuine office) seperate and deuide from the wattery part, sending forth the water, otherwise called vrine downe to the bladder, through the vrine vaines or conduites.

In these kydneyes is there many tymes in a great number of people engendred the grauell or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or else by vertue of medicines, the grauell, rubbell, or peeces thereof, descend from the raynes or kydneyes into the bladder, by the fornamed vrine conduites, and so from the bladder out at the yarde, where, if the peeces be rockie or bigge, it causeth to the partie in the auoyding of them, vntollerable paynes and torment. And note that for the moste part the right kydney euermore standeth higher than the left.

Nowe againe yee shall vnderstande, that when the vrine, pisle, or water is once entred through the foresaid vrine conduites, into the bladder, it cannot returne vpwarde againe the way that it came (were the bladder never so full) for because that where as the sayde vrine conduites do enter into the bladder, in the inner face of the bladder, there be set before the mouth or gull of the conduites, certaine littell skinnie flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that nothing.

Of the stone  
engendred  
in the backe.

The vrine  
once entred  
into the blad-  
der, cannot  
reuer.

thing can rebounde, ne refleue backe againe, euen as it is in a payre of bellowes, which haue euer a great hole on the one side thereof, to lette into the bellowes great store of winde or ayre at once, but when the bellowes is full of winde, if yee stoppe the nose thereof with somewhat, there will none therof returne againe out by that way, the flappes of leather crossing and defendynge the passage: yea the more vehemently & the harder that ye presse both sides of the bellowes togeather, the faster & more stify doth the flappes stoppe the way, and cleaue to the bordes of the bellowes, the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder, be more craftily, properly, and artificially wrought, then any man can devise.

When there is then any notable quantitie or quality of the vrine gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it foorth, passing thorowe the priuie passage on the forepart thereof.

The stonye  
engendred in  
the bladder. In this bladder also, as in the raynes, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Dissury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather unpossible to bee dissolued, or cured without incision and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding, dyuers of them bee herewith gresuously encumbred.

Of

Of the Vaynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their courses, with the causes thereof. Cap. XIII.



As much as the absolute vnderstanding of the nature of the Termes in women, can not well bee perceived, except first it be known what vaines, how many, from whence, and after what sort they doe attaine to the matrix: therefore fyrt I will entreate of them, and then consequently of the Termes.

Vaines then notable, which may bee perceived by Anatomie to reach from severall partes of the great Vena Cava, or maister vayne, to the Matrix and the partes thereof, be three, to whom for the more cleare, distinct, and evident doctrine sake, I will giue three distinct and divers names. The first shalbe named the bottome vaines of the Matrix. The second, the necke vaines of the matrix. The thirde, the sharpe vaines.

The bottome vaines be they, which proceede a take their beginning at the seede bringer vaines, from whence they attayne to the bottome or founde of the matrix, there dilating themselfe brode in manifolde small slippes, nourishinge the body of the matrix, as hath beeene sayd already in the end of the ix. Chapter.

As touching the necke vaines of the Matrix, yee shall understande that in the foresayde ix. Chapter, I shwoed you how that the great maister vayne, & the great artire associate together, when they attayne about Os sacrum, they beginne to deuide themselves in two.

Three notable vaines resorting to the matrix.

The bottome vaines of the matrix.

The necke vaines.

two partes forke wise, of the which the right (and so likewise the left) part of the forke is rediuided in other two partes forke wise also, whereof the vppermost and greatest vaine passeth downe along till it come to the hockle bone, ouer whom it proceedeth into the vther part of the thigh, and so along downe to the legges & feete. The innermost and left or smaller part or vaine of this second diuision, where it parteth from the vppermost, passeth downe along vntill it come to the great hole which is alwaies in the share bone, through which it entreth into the inner part of the thigh or flank. But by the way, or it attaine to the sayde hole of the share bone, it sendeth foorth diuers lippes & small branches in the necke of the Matrix, and the nether part of the bodie of the matrix, and also to the bladder, as yee may more cleerely see in the figure hereof.

Of the necke  
vaines of the  
matrix.

The share  
vaines.

The share vaines take their beginning at the inside of the abouenamed vppermost and greatest vaine, euē at the place where it beginneth to passe ouer the hockle bone, from whence this slippe is deriuued on each side, that is, both the right and the left, vnto the middle of the sharebone, where in men it sendeth forth branches into the skinne that couereth the priuie part and the coddes, & also the Peritoneum, which is the place that is betweene the fundament and the yard. In women this vayne where it attayneth the middle part of the sharebone, it deriueth and spreadeth it selfe inti lappes, sydes, or extreme ende of the priuie passa also in the sayde Peritoneum. And this shall suffice the declaration of the vaines which resort to the Matrix and her partes, saue that ye must understand, looke what order or procession of vaines commet to

the matrix from the right side, the same selfe order is likewise in the left side: and againe, that none of these baynes riue to the Matrix or other wher, vnassolate of an artye.

Nowe to come to the declaration of the nature of Termes: yee shall vnderstand that they bee called in Latine Menstrua, so because that once in a moneth they happen alwaies to womankind after xiii. or xv. yeares of age passed (being in their perfect health) in English they be named Termes, because they return estsoones at certaine seasons, times, and termes, and some name them their flowers. What name so euer ye giue vnto it, ye shall wot, that the thing meant therby, is nothing else, but the issuing of certaine blood, comprehended in the baynes of the matrix, thereby little and little collected and gathered betweene terme and terme, and so againe at wont and accustomed times, by nature expelled and sent foorth.

The which blood, the matrix baynes doe attract fro the great Vena caua, into this part, & that not sodainely or at once, but very soberly, and with much leisure, yea so much as there is space b: tweene the one hauing of the flowers and the other. (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd vaines in filling, and if they were sooner full, sooner also would they send it foorth again. For when they be once replenished, they cannot conveniently or naturally containe or drawe any more, till they bee lightened and discharged of that that is drawen already.

Wherfore at the foresayde certayne circuites and termes, the small endes of these Matrix baynes open them-

themselves in the inner face or superficie of the matrix, after an insensible and secrete priuie sort, and so let to passe foorth this blood, which as I haue sayd, is called the womans termes.

The cause of  
the ordināce  
of Tarmes.

The cause and reason why nature created this perpetuall course of termes in women, in this: Forasmuch as Almighty God had so institute, that women should be conceyued, esformed, or fashioned, augmented, nourished, and brought to perfection. This could not bee done vntille there were a commodious & conuenient place to this office assinged and destinate, wherof nature created the wombe or matrix to be the said receptacle, & house of office wherin she might at her leasure worke her diuine feats about the seed once conceiued.

Algaine it is not y nough the seede to bee placed, vntille also it haue foode and nourishment, to the encrease and augmentation of the same, wherfore prudent Lady Nature full wisely hath prouided, that there should alwayes be prest and ready a continuall course and resort of blood in the vaines of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arrouse, water, and nourish the feature, so soone as it shall bee conceiued; yea although the woman do never conceive, other because she accompanieth not with ma, other else for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a redinesse.

Whiche foode, althoough it is ordayned for this necessarie purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and unprofitable loade, thereto remayne or lynger: wherfore then

then I say, at her set and prescript time shée laboureth to cleare her selfe of it , and to expell it as superfluous & seruynge to no vse. The which thing when she hath so done, yet vnto the said vaines of this contynuall spring resorteth of new againe other fresh blood in the place of that that is departed, which by little and little coo-ling into them, in y wond circuit of time refilleth them, & then yet issueth againe, and so this continuall course doth keepe alwayes in women, from their youth, till they come to about fiftie yeares of age, or little more or lesse, at what tyme naturally this spring dryeth away, which when it is gone, it is impossible for the woman to beare any mo children. For were the woman never so young and lustie, yet if she never had her termes (as some such there be) she shall never also haue no children, albeit it maie bee that shée may conceaue, but the seede conceaued cannot proue, but melteth and issueth foorth againe for lacke of nutriment. Item yee shall note, that where as some write and say, that the wemens termes follow the course of the Moone, so that in the full or in the wane of the Moone they shold alwayes come: this is not true, for they haue them at one tyme and other in all seasons of the Moone. Againe, as they come not to all women after one sorte, or at one season, so is the time of their duraunce not all one in every woman, for in some they linger vpon them v. vi. viij. yea viij. dayes at each terme, to their great esteoblishment and strong paynes in the backe. In some other com- monly they passe not the space of three dayes at the vt- termest, wherefore such sustayne little or no paynes at that time.

To be short, all women (for the most part) which be

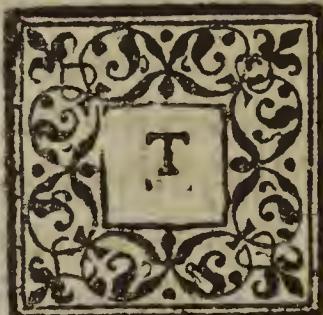
They that  
haue no  
termes can  
not beare  
children.

of very delicate & moyst complexions (as the sanguine chiefly bee) haue greatest abundance of termes, and longer time doth it endure vpon them. And contrary such as be drie and chollerick, other by nature, or labor and trauayle, & such that bee of complexion cold, haue least storie of termes, and lesse time doe they endure vpon them. After what manner the feature conceaued is fedde and nourished with this blood (matter at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certayne causes, wherein the feature conceaued is wrapped and inuolued.

Of the three caules or wrappers wherein the infant  
is lapped. Cap. X I I I.

The feature  
conceaued, is  
wrapped in  
three caules,

The first  
caule:



The seede conceaued into the wombe or Matrix of the mother, anone it is am pleted, clipped, and embrased of the inner face of the matrix, the mouth or porre thereof in the meane while clo sed and shut exquisitely. The seede then when it hath bee ne a certayne little space in the Wombe, by the naturall heate, or rather by the inset & ingenite vertue of that place, is enuyroned and enclo sed rounde with three diuers coates, caules, or wrap pers, which in Latine they call Inuolucra.

The first and most immediate or neerest to the body of the conception, is a very thinne and cleere caule or skinne, which contayneth round about the whole feature, and yet is fastened to no part of the feature, but onely at the nauell by certayne baynes and artires, where-

Wherof we will speake anon: this caule in Greeke is called Amnios, in Latine Agniua, for because it is as delicate as Lambes be. The Midwives commonly call it the coysse or biggin of the childe, and some call it the childes shirt, the which also many times proceedeth alone with the childe, eyther vpon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great lucke to the childe in tyme to come, for they beleue that euery childe hath not such a coysse, because it doth appeare but seldom alone, vnaccompained with other caules. Betweene this wrapper or coysse, and the body of the infant, is collected and gathered the yelowishe sweate which euaporeth continually from the skinne of the infant, whilist it is in the wombe.

The second wrapper or caule, in Greeke is called Allantoides, in Latine Farciminoſa, in English, these wrapper: two tearmes do ſignifie (haggafwile) for because that it is fashioned much after the ſhape of the outward ſkinne or bagge of an haggasse puddinge. The inner face and ſuperficie of this caule is ſmooth and moist, faſtened to no parte of the firſt wrapper, but onely at the Rauell of the childe, and containeth also round about, in his compasse and cauitie or hollownesſe, the whole childe, and the ſaid firſt caule.

Betweene this and the firſte caule, is gathered together all the ſtore of vrine that the childe maketh, during the tyme it is in the mothers wombe, wherein the industrie of nature is to be lauded, which ſo prouideth, that this pifle or vrine of the infante ſhould bee expelled betweene these two caules, and not remaine about the body thereof, leaſt with the accrimony & eager ſharpenesse

Where the  
vrine of the  
childe be-  
commeth:

nesse hereof, it should endamage and greeue the tender body of the baby.

The third  
wrapper na-  
med Chorio.

The third wrapper of the feature is named Chorion of the Greekes, in Latine, secunde or secundina, in English ye may call it the secundine: Albeit that in the second booke following, I do commonly vse to name the whole afterbirth, the secundine. And no doubt but that the auncientes which gaue the name (of secunde or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde or secundina) is proper and most due to the afterbirth, the which afterbirth, is nothing els but an issuing foorth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the woombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid afterbirth, and therefore it may bee iustly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in every parte compasse and couer the infante as the other two wrappers do, but onely the middle region, as it were from the vpper parte of the waste, to the share of the infante, so that it is compassed with this wrapper as with a brode hoope ringe, the latitude or breadth whereof, is commonlie to be esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body thereof, as it were a brode girth or swadling band: but yet yea must not vnderstand, that it should touch immediatly the body of the infante, for betweene this and the body thereof (as I haue declared before) be the foresayd two other caules

or wrappers, which generally incloseth rounde the whole corpes of the infante, where as this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is such: first the vtter face of it cleaueth and is affixed or basted very exactlie to the inner face and walles of the Matrix, by meanes of vnumerable small baines and artires, which at this time doo shewe them selues more clearely in the face of the Matrix, then at any other time, the which also cleauie vnto this hoope caule in euery part therof, touching the same Matrix, so that the said hoope caule and the inner side of the matrix be basted very thicke together, by the immediate meanes of the said baines and branches, even much like as the body of the Iuy tree basteth and fasteneth it selfe vnto the walles or trees, whereby it creepeth by many hearie fibres or small threedes.

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so brode, as the latitude and longitude of the hoope caule dooth extende it selfe round about in the Matrix. And these foresaid baines and artires, doe not onely knit and vuite these two together, but also entreth into the substance of the hoope caule at euery parte thereof. And within the sayd substance of the hoope caule, these manifold smal braunches meete and entermingle the one with the other, the baines with the baines, and Artires with the Artires, so that in theyz recountre and meeting, they produce bigger and bigger baines and Artires. (but fewer) til at the last all these become two greate baines, and two greate artires. The which

The office of  
the hoope  
caule:

four vessels from hence proceede together, passe and pearse through the other two caules spoken of before, and so entreth into the Nauel of the childe, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childe's Nauil: and when they be entred into the nauill, the two vaynes degenerate in one, the which from this place mounteth upward alonge the inner superficie of the belly, vntill it haue attaine into the liuer, where it entering diuideth it selfe againe into many slippes, so that no doubt the bloud is carried through this nauill vaine, from the vaines of the mothers Matrix into the liuer of the childe, from whence againe it is attracted into all partes nourishable of the Infant.

Againe, the twoo Artyres passe from the Nauell downeward, the one along the right side of the childe's bladder, the other along the leste, till it attaine to the share Artires, wherof we speake before. Through these Artyres, lively spirit and freshe ayre is derived out of the mother into the childe, wherwith the naturall heat of the childe is viuified and refreshed.

And these two Artyres with the foresayd nauill vayne, when the childe is borne, beginne to wither and drye, everydaye more and more, and become much like a Harpestring, without any holownesse or cavitie. But yee shall note that there is another vessel, which taketh his original at the bottome, founde, or upper parte of the childe's bladder and extendeth it selfe to the nauill of the Infante, through which it passeth vntill it come betweene the firste and the second caule without the childe's body, where, by a priuie issue deuised by nature for the same purpose, is expelled the vrine of the

Infant

Which way  
the childe  
doth expell  
the vrine.

Infante, proceedinge by this brine bayne from the bladder, as partly was spoken of before, that parte of this brine bayne which is within the body, when the child is borne, dryeth and withereth awaye, as I saide of the other.

The inner superficie or face of this Chorion is verie strongly affixed and fastned to the vtter superficie of the seconde caule named Allantoides.

As for the bastinge that is betweene the Matrix & Chorion, many times it is weakened and esteoblished by reason of euill, flegmaticke, or colericke humours therabout, betweene the bastinges conceaued which ouer much habounding, do cloy the said basting vaines or strings, wherby many times the one severeth from the other before conuenient season, and soe causeth aborcement. The monthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, be called in latine Acetabula and Cotiledones, for what cause or upon what reason, is both needelesse and vnprofitable here to be rehearsed. Agayne, the substance of this Chorion is not thin like a skin, bladder, or caule: but of all other partes of the body, it may be most worthyly resembled to the spleane or melt in a man or beaste, the corpulencie or thicknes wherof, is as much or more as the thicknes of the thumbe, the colour swartishe blacke. Of which colour also the blood therein contained, is as the remayne and refuse of the purer, attract and drawnen naturally of the Infante, by the abouenamed nauil vaine. So that to be short, Chorion is the immedieate receptacle and receauer of all the baynes and artires, to be deduced from the Matrix to the childe, and the childe receaueth onely at his hande

The superficie  
of Chorion.

the two baines & Artyres, which by the way as they passe and pearle thorow the other two caules, towardes the childe's Maul, they sende into each of the caules innumerable small eye baines and artires, whereby the caules be susteyned and increased also.

The termes then which were wont at other times to sturre themselues in the Matrix baines, and at certayne circuites to issue foorth: Now when there is a feature or childe in the same Matrix conceiued, they proceede no more foorth (as superfluous) but remayne and bee reserved to the necessary nutriment of the feature, and some part thereof refueth and is reuerted to the woomens brestes, there to become milke, as shall be saide in the next Chapter. And now hath nature her purpose wherfore she made and created this course of blood, as hath beene written sufficiently in the Chap. before. But here yee shall note, that they be greatly deceaued and abused, which cal the Tearmes the woomans purgation, or y cleausing of their blood: as who should saye that it were the refuse, drosse, and byler parte of the other blood remayninge in the body, naturally euery moneth sequestrate and separated from the purer, for the vilitie and euill qualite therin comprehended. For vndoubtedly this blood is euene as pure and holsome as all the rest of the blood in any parte of the body els.

Is it to be thought, that nature would feed the tender and delicate Infant in the mothers wombe, with the refuse of the blood, or not rather with the purest of it: Yes, and therfore for because that she would that the pure blood coming from the Matrix baines should be made yet purer, she suffereth not the same to enter imme-

The termes  
be of so hole-  
some blood  
as any other  
part in the  
body:

immediatly into the Infant, but first vseth another meane and sendeth it into Chorion or the hoope cal (as I haue sayd before) where truly it hath a certaine circulation and another digestion, whereby it is defecate, and clensed very exquisitely, by the diligence of nature attenuated and fined, and so at the last sent fourth into the Infante, leauing all the grosser part in the spungy body of the hoope caule.

Pet much more are to be detested and abhorred the shamefull lies and slander that Pliniē, Albertus magnus de secretis mulierum, and diuers other moe haue written of the venomous and daungerous infectiue nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To reherse their fond wordes here, were but losse of incke and paper, wherefore let them passe with their authoرس.

VVhich of the three Matrix vaines containe the Termes, and how the Milke commeth to the womans brestes. Chapt.xv.



Shewed you heere before, that to three different partes and regions of the Matrix, there resorted from three different partes of vena caua, three sundry vaine slippes. Now which of these slippes should bring the blood called the Termes into the Matrix, or from which of them the termes should proceede, it is harde clearely to discusse, but onely by likely conjectures. And yet it is a thing very necessary to bee knownen, for the readier aduertisement howe medicines

The childe  
being in the  
wombe, nou-  
rished of the  
purest blood.

Slaunders of  
the Termes,

for that purpose should bee applied in that place, when need should be, eyther to prouoke the Termes by some casualty stopped, or els contrary to restrayne them immoderately flowing. For if the bottome vaines of the Matrix do containe only the Termes, then should any medicyne conneyed vnderneath profite nothinge, except it be couayred so far vp, that it may attaine within the holowesse of the Matrix, the which is very little when the woman is not with child.

Againe, if the necke vaines of the Matrix do only contayne these termes, then needed medicines to bee applyed no farther then to that place. As for the third Matrix vaines, there is none that doth once suspecte the Termes to proeede from them: But many there be, which doe suppose the termes to issue both at the necke vaines, and at the bottome vaines also, but most notably at the neck vaines, for because (say they) that theese vaines doe appearre more conspicuous and notable to the eyes when a woman is cutt open, then doe the bottome vaines, which may be very skantlye perceaued: wherfore they thinke that these necke vaines should be the greater stirrer of Termes.

Agayne (say they) we see many times that after the woman is conceaued, yet doth there issue termes till the third or fourth, yea sometimes the fifte moneth, the which nowe at this tyme cannot proeede out of the Matrix: for the porte or mouth thereof, accordinge to aucthours opinions, is so closed after the seede conceaued, that the poynte of a needle can not enter but by violence and force. Wherfore they conclude, that the Termes at this tyme muste needes springe out of the necke vayne, and not out of the bottome vaines.

To those I aunswere, that both at this tyme & at al other tyme, the Termes issue onely out of the bottom vaines, and out of such of the necke vaines as spreade themselves onelie within the Matrix, as may be seene in the figure. For insomuch as nature did create the course of Termes for no other cause, but onely to be a preast and redy foode at al times to the feature concealed, to what purpose should the Termes in the necke vaines of the Matrix serue, where there can never bee anye conception, neither the seede there can remaine: And as concerning the issuinge of the Termes after conception, I say that the porke of the Matrix is never so exactly close, but that such a liquid thinge as blood is, may thyll and coole out of it yea al though (as the say) the point of a needle can not enter in thereat. For ye may see, that betweene the chines & chinkes of closely ioyned boordes, the point of a needle will not easilie enter, yet water or anye other liquide thinge, may passe through without let, and euen so is it in the Matrix.

And yet for all this, it shall not follow that the seede should passe out thereat, as well as the blood, for the seede is of a more faste compacte, and stedfast substance. And besides this, by that tyme that the seede hath beene but a day or twoo in the Matrix, it waxeth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryme, as a tender egge is vnder the shell, wherfore it will not soone issue out of the matrix without great injury.

Here againe ye shall note the cause why that phisitions doe counsell woomen which bee desirous to conceive, and can not for lubricitie, moistnes, or waterishnesse

nesse of the Matrix (whereby the attractife and atten-  
tive power of the Matrix is debilitate and weakened)  
to take fumes and vapours vnderneath, or other me-  
dicines at the mouth to dry the said humidities imme-  
diately after the Termes be passed; and not vppon the  
comming of them: for if the woman should bee concei-  
ued vpon the comming of the said Termes, then wold  
they commixe themſelue with the ſeede, before the ſeed  
haue gotten yet any perfect ryme or caule, wherby the  
ſeede ſhould become the thinner, and be made fluy, and  
ſo to paſſe foorth againe out of the Matrix, washed out  
with the Termes.

But immediately after that the Termes be paſſed,  
if the ſeede bee conceiued, then ſhall it haue ſufficient  
time to gett a ſtrong ryme or caule ouer it, before the  
Termes come againe. And againe, while ſt the little  
ſpeckes or mouthes of the Matrix vaines bee yet open,  
after the letting foorth of the Termes, they ſhall be the  
more apte to cleaue and to ioyne themſelues with the  
feature, by meanes of caules wherin the feature is in-  
volued, and cheefly of Chorion, named the hoope caule,  
as hath beene ſufficiently ſaid here before.

Yet when the ſeede hath bene three or four wekes  
in the womb, it is not of ſufficiente quantitie to con-  
ſume into his nutriment all the blood that was wont  
to reſort into the Matrix vaines, wherfore the firſt, ſe-  
cond, yea and third month, ſometimes at the womans  
wont time of Termes, there iſſueth and ſheddeth ſome  
blood more or leſſe: the more in them whiſh were wont  
at other times to haue abundance of them. ac. And yee  
ſhall note, that when the child is conceiued, and that  
the caule Chorion, is fastened and basted to the matrix.

by the

by the vaines thereof, yet doe not all the vaines of the matrix attaine to the saide Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the childe, the moe vaines doth he couer. Wherefore from those vaines that be not yet affixed vnto Chorion, do the termes flow at this time: but when the childe beginneth once to come to a greater perfection and groweth, then is all the terme blood reserved in the Matrix, as little inough to satisfie the childe, and then also part thereof mounteth vp into the brestes, and becommeth milke, as shalbe saide hereafter.

Yet againe to confirme mine oppinion, that the Termes do onely issue out of the vaut of y Matrix: We shall understand, that at sundry tynes I haue had two diuers women in cure, the one in London, & the other in Paris: Of which, the one by a fall of her horse, the other by a violēt thrust and squat on the buttockes vpon the hard stones in the streete, being both neere the time of their purgation, chaunced also both of them into one manner of disease (that is to say) immedately herevpon their Termes did issue, and so continued dailly, to the one of them, the space of halfe a yere, and to the other a whole yere: so that aftwr that time the Termes stayed againe, and issued no more dayly as before, but once in fourre weekes, at what time they voyded great lumpes, cakes, or cloddes of blood, congealed together euē like the liuer of a beast. And in the meane time, betwene eche voiding of these lumpes of blood (which as I haue saide come to passe once in fourre weekes) every day continually appeared and issued their white flowres (as they named it.)

Now

Now to declare the particular occasions of this manner of boyding of the termes, ye shall understand, that by the force of the fall & squat, the Matrix vaines brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which bracke, the blood dayly issued afterward, whereby the vigour and kinde heate of the matrix, by little and little decreased and decayed, frigidite and coldnesse succeeded. By which occasion also the mouth or porte of the Matrix, waxed the more contract and narrower, for cold closeth, knitteth, and coniealeth. Heereto helpeth also not a little the greate vse of colde binding medicines, which ech of them did apply to this place at the simple counsaile of ignorante persons.

The port then of the Matrix by this occasion closed & contracted, the blood wont alwaies daily to proceed, remaineth within the Matrix, wherre as faste as it droppeth and cooleth out of the vaines, it coniealeth and cluddereth togeather, like as yee may see, that when a man is lett blood in a basen or other vessell, and that the blood stand still in it the space of. v. or vi. houres, it will be concret and coniealed in a cludder like a liver, the watery parte ther eof swimminge and flitting aboue vpon the face of it: and euen so is it of the blood coniealed in the matrix, so that when there is so much of this coniealed blood conceyved together in the saide matrix, that it can not containe it any longer, then violently and perforce it issueth out together, with far greater peril, daunger, and dolour to the woman, then though she laboured with a childe.

The white flowres that issued, during the time that this

this blood gathered in the matrix, was (noe doubt) the very waterishe parte that fleted when the blood coniealed, for that water can never conieale as the blood doth: wherefore euery day as faste as the blood did conieale in the matrix, so fast also did the water se- perate it selfe from the blood, and so issued.

Notwithstanding, I am not ignorant that the ver- ry white flowres in deede do proceede from the seede cariers, into the angles or corners of the Matrix, and so from thence outwarde, the which disease also men haue many tymes. And it cometh either of the aboun- dance of the flegme in the body, or of the corruptio and euill qualitie mixed in the seede. &c.

These examples as I suppose, may be sufficient evi- dences, that the Terines spring alwayes from with- in the matrix, & not from any part of the necke thereof. Item, I haue seene dyuers other women, in whom their termes stayed the space of. vi. viij. & x. weekes, wherwith their bellies haue increased and waxed bigger, soe that they haue thought themselues to be with child: Notwithstanding, at the last haue boyded such like lumpes of blood, as I haue spoken of before, not without great perill and daunger to them in the boyding, wherewithall their bellies haue relanked and decreased agayne. And thus I make an ende to talke anye more of the nature and course of the termes: and now wil I declare somewhat of the con- uiaunce and course of the milke into the womans brestes: for there is great affinitie, communite, and fa- miliaritie betweene the Matrix and the brestes, which naturally doe perceiue and feele, anone when the ma- trix hath conceyued, and then begin they to bryue and to

to make ready their pert, agaynste the tyme that the Matrix hath all done her parte, that is agaynste the childe be borne. The milke which commeth to the brestes, is engendred of the Termes (according to the most mens opinions.)

But to knowe which waye the sayde Termes should attaine from the Matrix to the brestes, ye shall understand, that the uppermost and greatest vaine of the second diuision, spoken of in the xiiij. Chapter wher it attayneth the hockle bone, ready to passe out of the holownesse of the bellye into the thigh, before that it pearse the kell called peritoneum, it sendeth foorth a notable vayne branche, which from hence mounteth upward along the bellie betweene the right Muskle and the ouerthwart, till it come a little aboue the nauel, where the extreme or upper end thereof deuideth it selfe in manifold little braunches, meeting and entangling them selues with the extreme little braunches or sippes of another like vaine, descendinge from the uppermost chestbone, downe along the inside of the chest, and the insyde of the upper parte of the bellye, vntill it meete with the foresayd mounting vayne, a little aboue the Nauill.

And ye shall note, that this vayne braunche proceeding from vena cava, at the highest chestbone downwarde alonge the inner syde of the chest or brest, by the way as it passeth, it yeeldeth certaine lyttle sippes and small braunches of it selfe, betweene the ribbes into the brestes. Wherefore the consent of all aucthours is, that by the meanes of these descendinge vayne braunches at both sides of the body, and the other ascendinge vayne braunches on both sides of the belly, there should be

be great communinitie and fellowship betweene the brestes in women, and the matrix or the wombe.

For doubtlesse by common experiance, yee may see that when the tyme of conception in woman is, and that by this meanes the termes be stopped, then as the termes doe deminish and waxe lesse, soe doth the milke in the brestes encrease and wax euery day more and more, as who might saye that the superfluitie of blood, wont at other tymes to voyde in the name of Termes, nowe at this tyme by the prudencie and provision of Nature, is retayned as noe superfluitie, but rather a necessarie humour, reuerted and destinate another waye, that is to say, sent from the baynes of the Matrix, parte threof upwarde, by the forenamed ascending bayne branches, at their handes agayne receiued and naturally attracted by the other descenting brest baynes, through whom it is carryed into the brestes, where by newe naturall circulations it is digested into white milke, being before red blood, ready nowe prepared to nourish the childe when nature shall sende it into the worlde.

Againe, so longe as the woman giueth sucke to the childe, and hath store of milke in her brestes, her termes be of very little or noe quantity. These be evidences that there should be great familiarity betweene þ Matrix & the brestes, forsoomuch as the ebbing of the one is the flowing of the other: Wherefore Phisitians sometimes, when the floures issue more vehemently then needeth, they sett boxinge glasses vnder the brestes, meaning thereby to reuert and returne upwarde, the matter enclyned too much downewarde: the which practise how much it preuaileth, I will not heare disc-

pute. Bet in this matter to discusse the very verity as  
neare as reason and the knowledge of Anatomie will  
geue leauie, y<sup>e</sup> shall not understand my sayinges that  
I shoule meane that alwayes when the termes stopp  
beneath by any colde, thought, or other occasions, by  
and by the same blood to stye and mounte upp into the  
brestes, and there to become milke, for the contrarype  
hereof is daylye seene. For most commonlie they in  
whom these termes doe stop, for any other cause then  
conception, the superfluous blood retayned in the  
body, and in the baynes wandring, causeth to the par-  
tye great headache, taketh awaye their stomacke, and  
engendreth diuers other inconueniences, neyther in  
the meane while is there any thinge the more milke in  
the brestes.

Wherfore ye may well say, that the cause of plenty  
of milke in the womans brestes in the time of her be-  
inge with child, and much more afterwarde, commith  
cheefely by a priuie naturall instinctiōn, whereby it is  
genen vnto the brestes at that tyme more then at anye  
other, to drawe vnto it selfe greater abundance of  
blood, conuerting and altering the same by the proper-  
tie of the place, into conuenient milke.

It is not a sufficient cause to replenish the breste the  
Termes to be by any occasion stopped beneath, but  
there must also concurre the attractiue power, inset in  
the brestes to drawe the sayd blood (matter at other  
tunes of the Termes) without which attraction, be  
the Termes never so longe stopped, yet shall the brestes  
be nothing the fuller, if it chance that this attractiue  
power halte, or be not able to attract sufficient matter  
to make milke vpon for the Infant: then P̄hisiōns  
are

are wont to helpe the debilitie of nature, with cupping glasses set vpon or vnder the brestes, or els with gentle attractive emplasters applyed to the same places.

And although that into the brestes doe resorte great store of other vaines, some descending from the vaines of the shoudiers, and other some from þ vaines passing by the armeholes into the armes and handes, the which in moyson and notable bignesse, much surmount the quantitie of the abouenamed descendinge breste vaines, as it may appeare evidentlye in manye women which haue these vaines appearinge in the superficie of their brestes immediately vnder the skin, very conspicuous and sightfull: yet notwithstandinge it is thought by stronge conjectures, that the milke in the brestes should be engendred onely vpon the blood mountinge from the aforesayde ascendinge Matrix vaines, and not vpon the blood contained in the other vaines, how conspicuous so euer they be, so that the blood in them comprehended, serueth onely to the nourishmente of the substance of the brestes them selues, and not to the maintenaunce of the milke.

To declare heere curiously the manner that nature vseth in circulating of the attracted blood, whereby alteration is made from one colour to another, would require a longer processe, the which for breuitie we wil omit at this tyme with many other problemes, doubtes, and difficulties concerning the same. And so we make an end of this first booke.

The declaration by letters of the Figures followinge,  
wherein be set forth to the eye, euery parte in wo-  
man, mentioned in this booke before: which  
in the former printinges hath beene cor-  
rupted, but nowe truly set forth.

\* The first Figure of the partes of women, with the decla-  
ration and caracters of the same.



In this first figure is set foorth the  
tronke or stocke of a womans bodyz  
laide on the grounde, whose Peritone-  
um is opened with y muskles of y Ab-  
domen, and turned ouer towarde the  
insyde, according to the vse of cutting,  
and afterward we haue cut away all the bowels or  
entrayles frō Mesenterium, the straight entrale being  
yet left in the body, with also the whole Mesenterium,  
whose pannicles we haue here somewhat taken away,  
and set a portion from the other, that the nature of Me-  
senterium might come to light, but this present fi-  
gure is for this cause principally declared and set forth,  
y it might so shew the position of y Matrix or wombe,  
and the bladdar, as in this woman it is seene, no part  
of the saide Matrix or Wombe being moued.

For here is as yet no pannicle pluckte away from  
the Matrix or wombe, but that all thinges are here  
yet wholly seene, likewoise as in women somewhat fat  
they doe appeare to the cutter, the bowels bringe take  
awaye. For women are so fat, that when they be vex-  
ed and killed with long sicknesse, and become most lea-  
nest, then they shew noe kind of processe of vexesss, vn-  
lesse

lesse the pannicles or thinne coueringes be seperated  
asunder.

A.B.C.D. The inner face or parte of the former seate of  
Peritoneum.

E.E. A parte of Mesenterium, knitting the thinne en-  
trayles to the backe.

F.F. Herre is noted another pannicle of Mesenterium,  
plucked from the other which we haue marked with  
G and G. But both the pannicles doe shewe the order  
of the vessels of Mesenterium, and order of the karnels  
put betweene the distributions of the vessels

H.H. In this parte of Mesenterium, the entraile Colō  
was committed and set to, where it was nighest to the  
strayght gut.

I. And in thes parte of Mesenterium, did consiste and  
stand the beginning of the intraile Colon, or his conti-  
nuance with the thin intrailes, and also the blind gut.

K. The straight gut beinge there cutt of where Colon  
did ende, which seate or place is right against the place  
of the knitting togeather of the hockle bone, with the  
towest turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from  
whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of  
this is here entirelye seene, although there bee of the  
right but a small portion perceiued, and it is for this  
cause that we haue in such manner set foorth the right  
stone: for both the testicles are couered with a panni-  
cle, which pannicle bringeth downe the seede vesselles  
of a woman, which do springe from Peritoneum: but  
we haue uncovered the lefte testicle of that pannicle,

with the hand onely without anye knife, leauinge the right as you see. For this pannicle doth not grove to the former seate of the testicle in anye parte therof, but lyeth there onely,

O. A pannicle springing and growing forth from the right seate of Peritoneum, & committinge the right testicle with the seede vessels on this syde, and those vessels which infolde the higher seate of the Matrix to the backe, conteyning together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresayd pannicle, runne soorth fleshy fibres or thinn skinnes, constitutinge the right Muskle of the Matrix, or Wombe.

Q. With these karacters, the pannicle of the left side is noted, which is correspondent and like to that pannicle, which the foresaid O did poynte to vs.

RS. The former parte of the necke of the Matrix, couered as yet, betweene R and S with that coate which the partes of Peritoneum offer vnto it, which bringe soorth vessels vnto it, and from it, and do knitt it to Peritoneum: but the space being betweene R and S, doth shewe the largenesse of the necke of the Matrix. And the wrinkles which are seene here, are they whiche the necke of the Matrix falling into it selfe, not stretched forth agayne, doth shewe in the cutting.

T. The bladder whose hinder parte is here cheefelye seene, for wee haue so cast our eye in the declaration and settinge soorth of this figure, as though we would principally behold in the bodye being prostrate and laide along the hinder seate of the bladder, which looketh towarde the Matrix.

For if ye will suppose and imagine this bodye of a woman, to be set vpright as that which next followeth, ye should thinke otherwise then the thing is, that the bottom of the Matrix is set forth much higher then the bladder,

V. This is a portion of the Nauell, delivered in the cutting from Peritoneum, and turned ouer togeather with the vessels seruing properly to the child.

X. A portion of a bayne going from the Nauel to the liver.

Y. A way going from the highest seate or place of the bottome of the bladder, pertayning vnto the Nauel, and bringing from thence the vrine of the chylde, betweene his second and the innermost infolder.

ket & Shew two artynes creeping forth hither from the Nauel, by the sydes of the bladder, and graft in or continued in this place, to the branches of the great artire, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members  
of women, and of the karacters of the same.



Chauē here taken awaie the skinne  
from the right teate of this present Fi-  
gure, that the nature of the teates  
might (as nigh as may be,) be set be-  
fore the eyes: and afterward we haue  
cut awaie the ventricle with the bo-  
wels, and also Mesenterium and the spleene, leauing the  
strayght entraile in this place unmedled with aswell  
as we did in y figure before. And moreuer, we haue

as it were, taken away from y<sup>e</sup> uttermost coate whiche  
Peritoneum gaue vnto it, cutting away also al the pan-  
nicles, that the vessels carrying forth the substance and  
matter of seede to the stones, and also the vessels carry-  
inge away the seede from thence to the Matrix, should  
appeare and be seene. Also we haue turned ouer the  
bladder downeward on the left syde, likewise break-  
ing the way or conduit whiche beareth forth the vrine  
to it from the right kydney, that the insertion of the  
wayes of bearing forth the vrine to the bladder might  
appeare, and that the bladder should not let the inspec-  
tion or sight of the Matrix or womb. Last of all, we  
haue cut away from this figure a portion of the bones  
aboue the priuie members, that the neckes of the Ma-  
trix and of the bladder might the more commodiously  
be seen.

AA. Vaines running forth oftentimes to the teates,  
from those wayes whiche are offered to the skin, whiche  
is brought ouer the height of the shoulder.

B. Vaynes springinge from those vaynes whiche are  
led forth by the arme hole to the hand.

C. The principall body of the teate.

DD. Karnells and fatnesse spread abroad euery where  
on the karnelly body, marked with C.

EFGH. The hinder outsyde or inside of the former seat  
of Peritoneum outward. For the former region of Peri-  
toneum is heere bowed upwarde and downeward to-  
warde the syde.

I K. Portions of Vaynes and also Artyres, creepinge  
forth downward, vnder the brest bone from the throte.

L. The gybosyte or swelling seate of the liuer.

M. The holow part of the liuer is here also somewhat  
seene

seene.

N. A small portion or peece of the vaine goinge from the Nauell to the liuer.

O. The stocke of vena porta is here cut away, with the vesselles brought vnto it.

P. The holowe vayne.

Q. The great artire.

R. The rootes of the artires goinge to the ventricle, the liuer, the spleane, the caule, and to the bowelles.

S. The beginning of a vaine infolding the fat coate of the left kydney.

T. The vaine and artire which bringeth the whayish humour to the right kydney.

V. The vaine and artire which bringeth the whayishe humour into the left kydney.

X. The begining of the vayne going into the fat coate of the right kydney.

Y. The former seate of the right kydney.

Z. The former seate of the left kidney.

aa. The waye that bringeth the vrine from the right kidney into the bladder, but at the nethermour, a is broken away, but the portion that is left of this waye, and is continued to the bladder, marked with b.

b. They waye that carrieth forth the vrine from the right kidney into the bladder.

cc. The way that carrieth forth the vrine from the left kidney into the bladder.

dd. The right seede vayne, whose beginning the high-er d doth shewe.

c. The seede vayne going to the left testicle.

f. The springing forth of the artires of seede.

g. The right seede arayze.

h. The

- h. The leſt ſeede artice.
- ikl. The former part of the bottom of the Matrix, and i ſheweth the right blunt angle or corner of the ſaid bot- tome, where k ſheweth the leſt, but l ſheweth the regi- on or place of the matrix, where the mouth of his bot- tome conſiſteth, and wher his necke beginneth.
- m. This is the ſtraiſt gut. And that I may the leſle burden both the ſydes of this figure with many let- ters, I will at this preſent affix the Baracters but on the one ſyde onely.
- n. A portion of the vaine and artyre of ſeede, which do goe to the upper ſyde of the bottoſe of the womb.
- o. Portion of the vaynes and artyre of ſeede going to the teſticle, and there ioyning and going together, and conſtituting.
- p. A body like the ſprie of a ſteeple, and this letter p doth poynit vs the roote or foundation of this bodye, whereas the ſayde roote or foundation is committed and ioyned to the teſticle.
- q. From that ſaid body ſuch vefſels riuine forth into the tunicles, committinge and ioyninge the teſticle to Peritoneum.
- r. The former face or parte of the teſticle.
- s. The begining of the vefſell which beareth forth the ſeede from the teſticle into the Matrix.
- tt. The bowinges and turninges ouer againe of the vefſell which beareth forth the ſeede, which turninges the ſaid vefſell maketh round about the ſydes of the teſticle.
- v. The goinge forth of the vefſell which carieth forth the ſeede of th Matrix.
- xx. The necke of the Matrix.

y. Vefſelles

y. Vessells folding in the lower seate of the bottome of the Matrix or Wombe, and the necke also of the same.

z. A wayne coming from those vessells to the bladder, which vessells do fold and winde in the necke or the Matrix, and this karakter also noteth the insertion of the waies of the vrine.

u. The hinder seate of the bottome of the bladder.

y. The Huskle of the necke of the bladder.

o. In this seate the necke of the blader is implanterd into the necke of the Matrix.

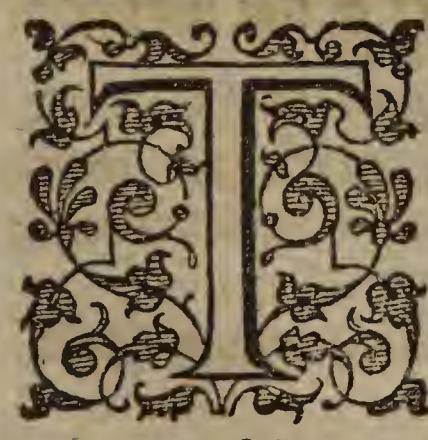
z. Small skinnie portions of flesh of the necke of the mouth or opening of the Wombe or Matrix, and the small hillockes of the Matrix, with the mouth or opening of the necke thereof, neede here no speciall declara-  
tion with karacters.

q. The roote of the Artire, going into the lowest part of Mesenterium.

x. Vesselles which do assend and rise upward to the muscles of the Abdomen, from the Vaines and artires which do go into the legge.

The declaration of the Karacters of the thirde

Figure of women.



His present figure sheweth þ ma-  
trix or wombe, with the thinnie co-  
ueringes which do bynd it to Peri-  
toneum, cutt forth from the body  
and the necke thereof is here so fol-  
ded togeather, and turned ouer,  
that the mouth or opening of the  
bottome of the matrix doth heere manifestly shewe it  
selfe.

selfe. And we haue likewise so opened the bottome and the necke of the bladder, that the holowenesse of the same, with the insertion of the wayes of brine, are here manifestly seene.

A. The former face of the bottome of the Matrix, being not yett vncouered of any pannicle.

BB. The necke of the Matrix.

C. A parte of the bottome of the Matrix, swellinge forth into the vpper seate of the necke of the Matrix, in manner of a kernell,

D. The mouth of the bottome of the Matrix.

EE. A pannicle knittinge the Matrix to Peritoneum, and contayning his vesselles.

F. The left testicle of the Matrix.

G. The vaine and artire of seede.

H. Portion of the seede vaine and artire, comming to the vpper seate of the bottome of the Matrix.

I. A portion of the seede vaine and artire comming to the testicle.

K. The vessell carrieng the seede from the testicle into the Matrix.

L. The holowenesse of the bladder.

M. The insertion of the wayes of the brine.

N. Here hangeth forth a little peece of the wayes of the brine.

The declaration of the Karacters of the  
fourth table of women.

Mal branches runing foorth into the pannicle, where they are committid and joined to Peritoneum.

A portion of the vaine and artire going into the testicle, fallinge to þ upper seate of the bottome of the Matrix.

¶ The commixion and goinge togeather of the seede vaine & artire, that is lyke the spire of a steeple, which we lyken to the braided vaines called varices.

¶ The left testicle.

¶ The vessell carrying foorth the seede from the testicle into the Matrix.

¶ The blunt angle or corner of the bottome of the Matrix, in whom the vessel that bringeth forth the seede attempteth his insertion.

¶ In this seate the bottome of the matrix is ended into the necke thereof, and in this region or place is the begining of the mouth or opening place thereof.

¶ The necke of the Matrix or womb.

¶ Here the necke of the bladder is brought foorth into the necke of the Matrix, and there endeth.

¶ Those are vesselles infolding the nether seate of the bottome of the Matrix, and also his necke.

¶ The swelling brimmes at the mouth of the necke of the Matrix.

¶ The wayes that bringe the brine from the raynes into the bladder.

The declaration of the Karacters of the 5. 6.  
7. and 8. Figures.

E haue nowe diuided this fifte table of the Wombe or Matrix, contayninge a male chylde on the former syde, with a longe section or cut, and another which are ouerthwart slyt, remouinge and takinge awaye, into the sydes, partes of the coates of the bottome of the Matrix, yea, euen from the vttermost infolder of the childe.

ABCD. The inner syde of the sayd infolder of the Matrix, which before the section was brought about and couered with the infolders of the child.

EE. The vtter syde of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth vpward and toward the right syde, more then toward the left, because it is a man childe which is in the Wombe.

F. The first or the vttermost infolder of the child,

GG. The seconde infolder of the childe is here also a great part seene.

H. A parte of the necke of the Matrix, to whom in the other syde we haue left growinge to it a vaine and an artyre, which is principally distributed into the lower seate of the bottome of the Matrix;

I. Here is also yet left the right testicle, that the situatiōn of it might be seene and perceived in women beinge with childe.

The sixt Table sheweth the infolders of the child,  
taken whole awaye from the Matrix,  
and not broken.

K



He vttermost infolder of the chylde.  
L L. The seconde infolder of the childe, which forsomuch as it is transpernaunt in manner of a pan-  
nicle, it suffereth the child (beworapt within this thydde infolder) in it

somewhat to be scene.

In the seventh Table we haue diuided the vtter  
and the seconde infolder of the child, with a long section  
or cut, and we haue heere expressed and shewed foorth  
both the said infolders, taken awaye from the third in-  
folder, and the third infolder also yet whole.

M M. The thydde or the inmost infolder of the childe,  
which because it is soe thinne that one maye easilye see  
through it, the forme of the child lyngre therein, some-  
what sheweth hym selfe to the eies.

N. The proceeding or order of Waynes and Artyres,  
goinge to the Nauell from the first infolder of the child.

O P O P. The seconde infolder of the child.

And O O shewe his insyde, where P P sheweth his vt-  
ter syde.

Q R. The first infolder of the childe, where Q. noteth  
the outsyde, and R the insyde, but the proceeding and  
order of the vesselles by the seconde and thydde infolder,  
are perfectly knownen without any helpe of the char-  
acters.

And



ND the eight Table expresseth the child deliuered from all his coates, and soe it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the vulgar sorte of writers affirmeth, but as you may here see in these figures, and so doth it lye in the middest of the wombe. For it is most vntrue, that the childe doth lye in the wombe rounde, like as it were bowed, so that the knees shoule touch to the face, but as he is set herein the. viii. Figure, And obseruing this true situation of him, you shall finde commonly none other situation of the child, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q & R*. Do note the same as in þ seventh Table, saue *M* and *M* do shew the insyde, or inner part of the third infolder. But & sheweth heere priuately the going forth of the vesseles of the Nauell, which is betwene the Nauell and the ioyning together of the vesseles with the third infolder, which is also brought foorth with a great space betwene the shewing, where be certayne (as it were) knottes or swellings, according to þ number of the whiche knottes more or lesse, Midwivues foolishly do professe eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, & worthy of reprehension. And moreouer, when the child commeth forth (as it chaunceth sometimes) hauinge that about his necke, they say that it is the same childe's destiny to be hanged, with many other foolish conceites, rather to be laughed at, then to be beleued.

The declaration of the Karacters of the ninth  
Figure of women.

**A D** the ninth figure sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a woman at the laste Anathomie which I did see at the vniuersitie of Padua in Italie. And moreouer we haue so diuided and cut asunder the bottome of the Matrix by the middle, that the concavity and holowe bought within the same might be perceived, and the thicke substance also of both the coates of the Matrix in women, when they be with chyld.

**A A B B.** The concavity and holowe bought of the bottome of the Matrix.

**C D.** A line somewhat after the manner of a seame called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somewhat forth into the bought of the bottome of the Matrix.

**E E.** The thicknes of the inner and proper coate of the bottome of the Matrix.

**F F.** A portion of the innermost bottom of the Matrix, swelling forth downeward from the higher seat of the Matrix, into y holownesse and bought of the bottome.

**G G.** The beginning of the necke or opening place of the bottome of the Matrix.

**H H** The second or vttermer infolder of the bottome of the Matrix, descended from Peritoneum.

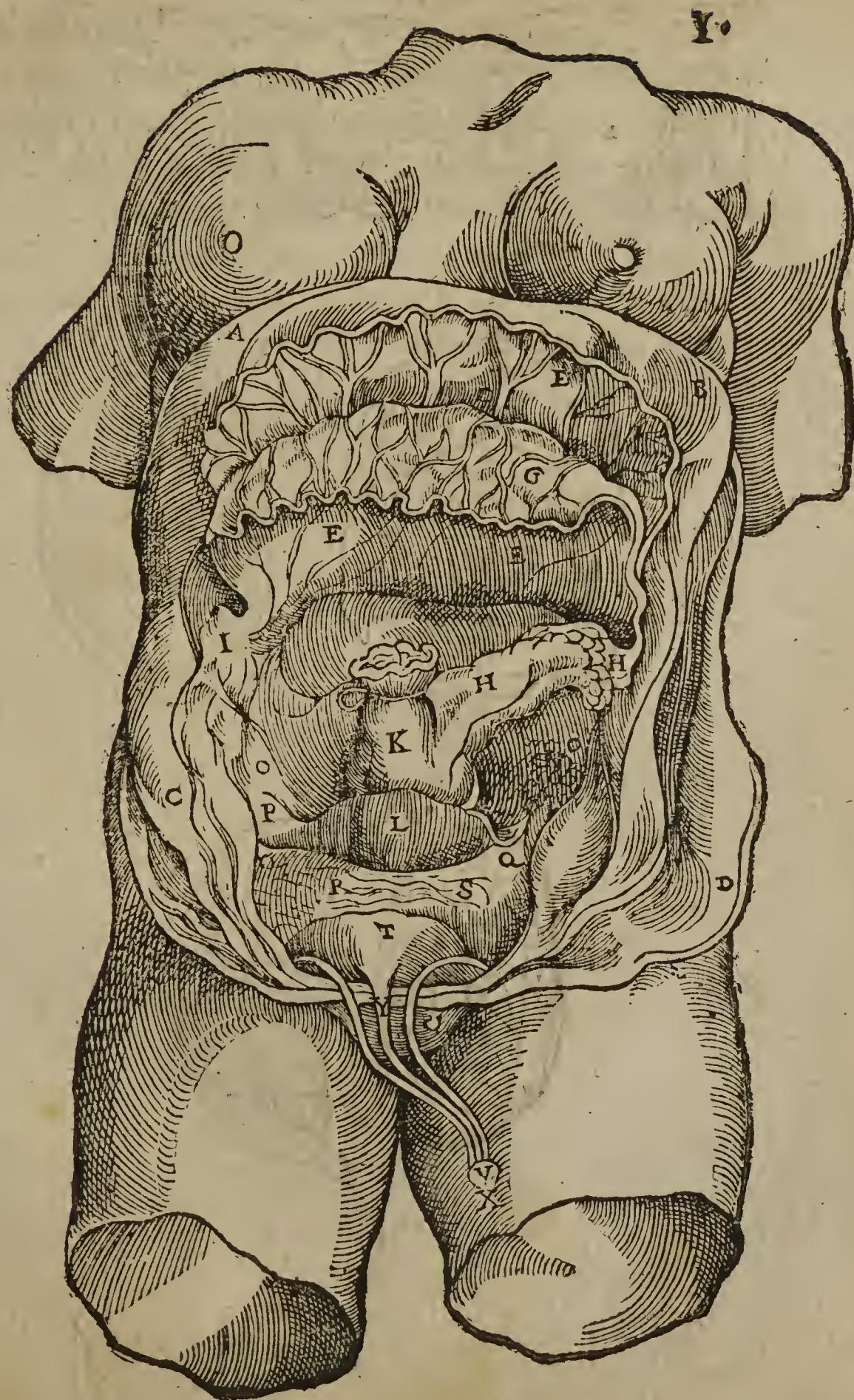
**I I.** Here we haue reserved a portion on both the sydes of the thin coueringes, descended from Peritoneum, and

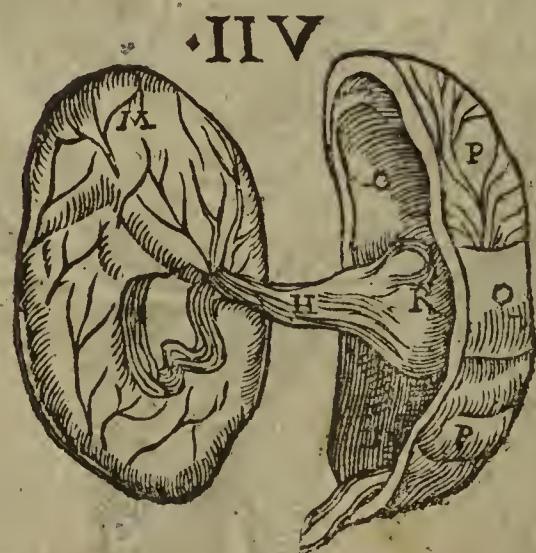
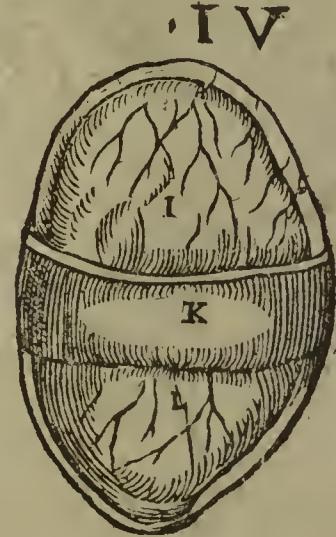
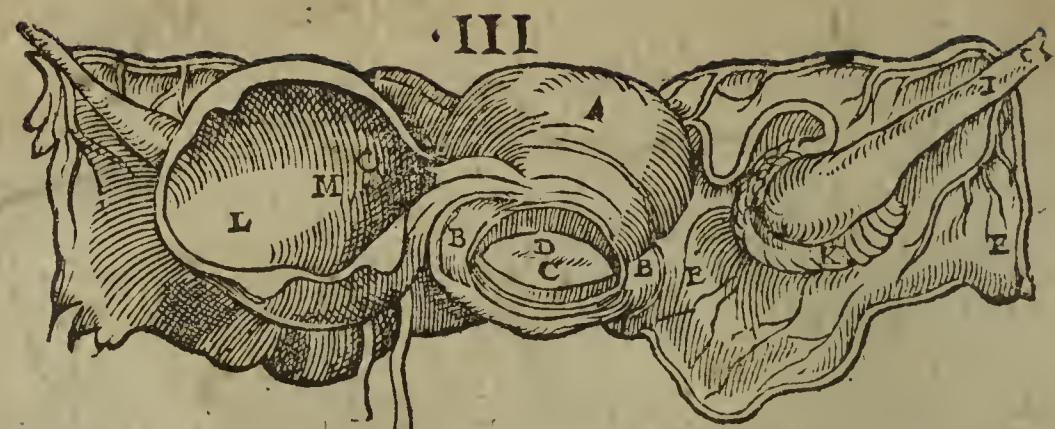
conteyning the Matrix.

K. Here is also seene the substance of the necke of the Matrix, because the cutting wherewith wee deuyded the bottom of þ Matrix, was begun at this place.

L. A parte of the necke of the bladder, implanted into the necke of the Matrix, casting forth into it the vrine. The swelling partes of Abdomen. and whatsoeuer is els to be considered thereof, they may be sufficiently knowen without direction of Karacters.

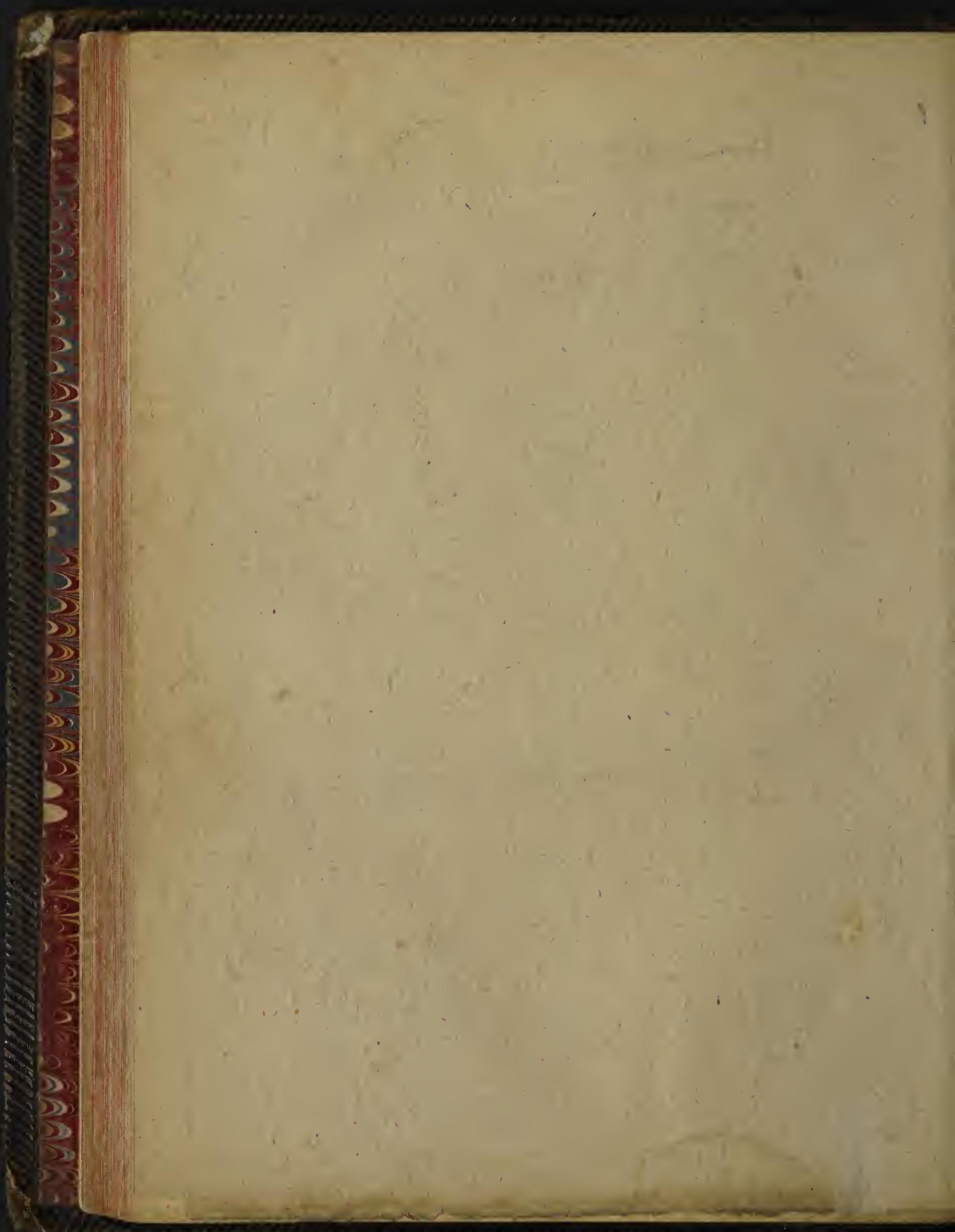
F I N I S.





II

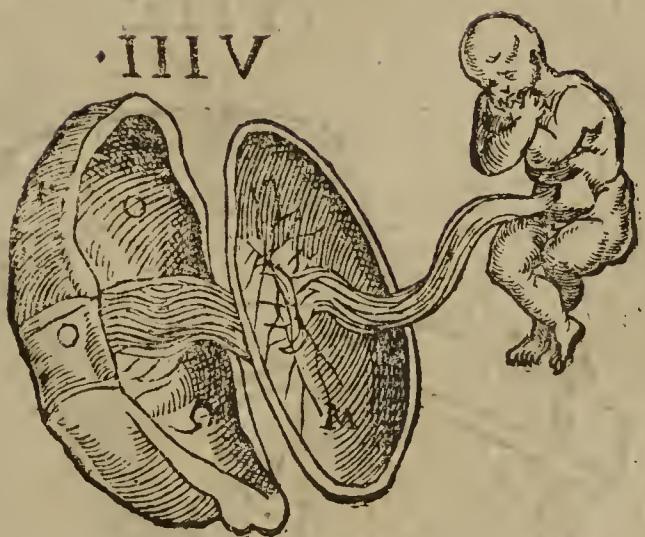






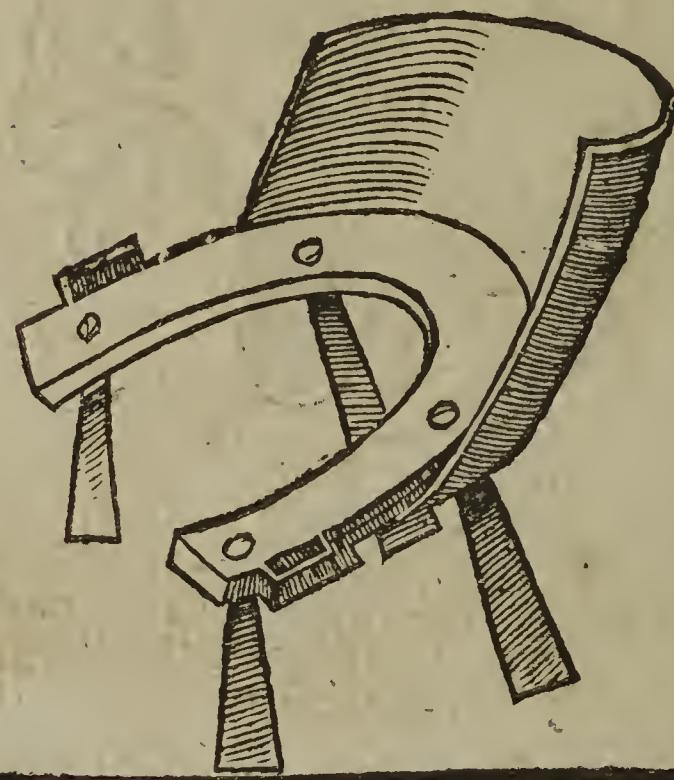


85



6 3

THE BIRTH FYGVRES  
THE WOMANS STOOLE  
THE



II



I



## THE BYRTHE

III

III



V



VI



VII



## FYGVRES.

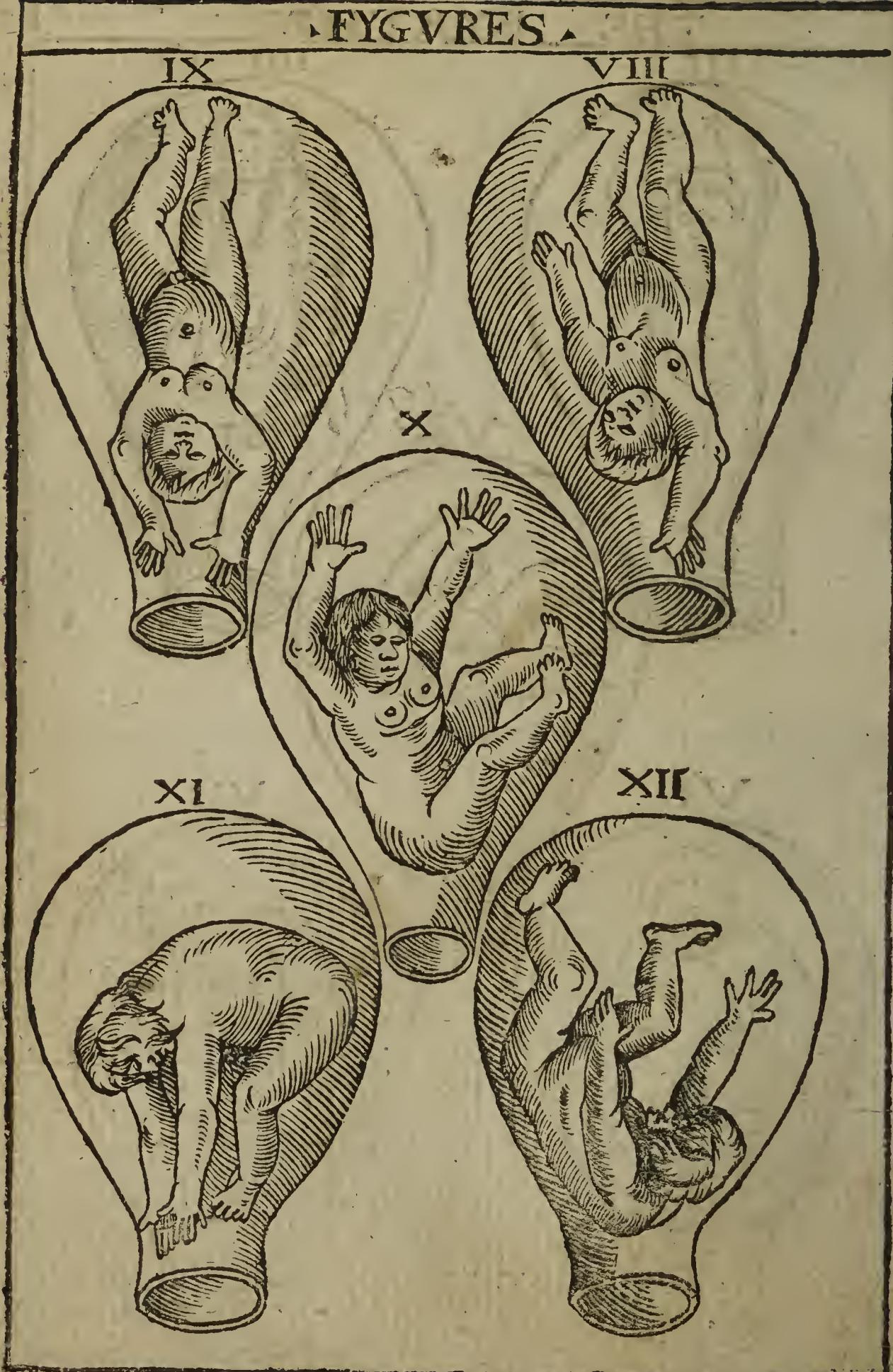
IX

VIII

X

XI

XII



## THE BYRTHE FYGVRES

XIII

XIII



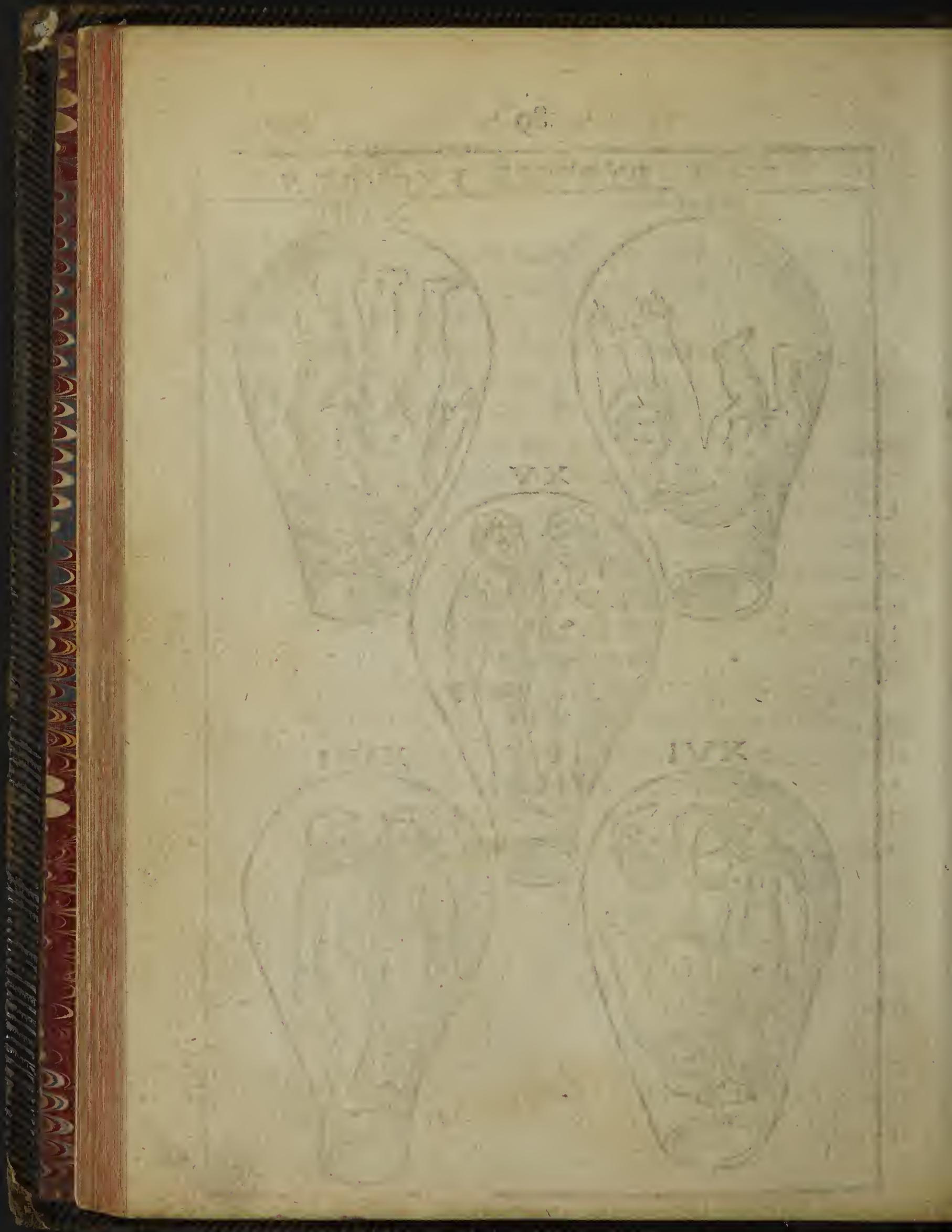
XV



XVII



XVI



¶ Of the tyme of byrth. And which is called  
naturall or vnnaturall. Chapt. I.



In the first booke we haue sufficiently set forth and described the manner, situation, and forme of þ Matrix wherin man is concenued, with dyuers other matters appeuding and concerning the better vnderstanding of the same. And now here in this second Booke, we wil declare the manner of the quyting and deliuernace of the Infat out of the mothers wombe, with other thinges thereto appertayning. And first here in this Chapter we wil declare the tokens and signes whereby ye may perceiue whether the time of labour be neere or not: For when the houre of labour approacheth neare, these signes following euermore proceed and come before.

First certaine dolours and paynes begin to growe about the guttes, the nauill, and in the raynes of the backe, & likewyse about the thighes, and the other places being neere to the priuie partes, which likewise then beginneth to swell and to burne, and to expell humours, so that it geueth a plaine and euident token that the labour is neere.

But þe shall note, that there is two manner of births, the one called natural, the other not vnnatural. Naturall birth is, when the child is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception, although some be deliuered sometimes in the seventh moneth, and the child proueth very well. But such as are

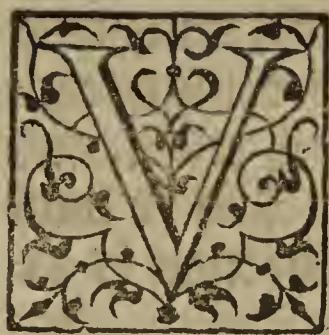
borne in the eyght moneth, other they be dead before the birth, or els liue not long after.

*laid by  
ellie*

The due fashion of byrth is this: first the head commeth forward, then followeth the necke and shoulders, the armes with the handes lying close to the bodye toward the feete, the face & forepart of the child being towards the face & forepart of the mother, as it appereth in the first of the byrth figures. For as hath bene said alredy in the first Booke, before the time of deliueraunce, the childe lyeth in the mothers wombbe the head upward, and the feete downeward, but when it should be deliuered it is turned cleane contrarye, the head downeward, the feete upward, and the face towardes the mothers belly, and that if the birth be naturall. Another thing also is this, that if the birth be natural, the deliueraunce is easie without long tarying or loking for it.

The birth not naturall is, when the mother is deliuered before her time, or out of due season, or after any other fashion then is here spoken of before: Als when both the legges proceed first, or one alone, with both the handes up, or both downe, other els the one up and the other downe, and dyuers otherwise as shalbe hereafter more clearely declared.

Of easie and vneasie, difficult, or dolorous defyuerance, and the causes of it: with the signes how to knowe and foresee the same. Chapt. II.



Ery many be the perrilles, daungers, and thronges, which chaunce to women in their labour, which also ensue and come in dyners wayes, and for dyners causes, such as I shall here declare.

First when the wooman that laboureth is conceiued ouer young, as before xij. or xv. yeeres of age (which chaunceth sometime, though not verye often) and that the passage be ouer angust, streate, or narrowe, other naturally, or els for some disease and infirmitie, which may happen about þ part, as apostumes, pushes, pyles, or blisters, and such other. Through the which causes, nature can not (but with great voleur and payne) open and dilate it selfe, to the expelling and deliuernance of the child. And sometyme the vesicke or bladder, or other intrailes beynge about the Matrix or Wombe, be also apostumate and blistered, which being greeued, the Matrix or Wombe likewise for vicinity and neighbourhead þs greeued with them, and that hindereth greatly the deliuernance. Also sometyme in the funderment are humorthodes, or pyles, and other pushes, chappinges or chines, which cause great payne. Also hardnesse and difficultie or bynding of the bellie, which thinges for the greeke and paine that ensueth of them, causeþ the wooman to haue little power to help her self in her labour.

Furthermore if the party be weake and of feeble complexion, or of nature very cold, or too young, or very aged, or exceeding grosse and fatt, or contrariwise too spare and leane, or that she never had child before, or that she be ouer timorous and fearefull, dyuers, wayward, or such one that will not be ruled, remouyng her selfe from one place to another, all such thinges causeth the labour to be much more paynefull, cruell, and dolorous, then it woulde otherwise be. Also ye must understand, that generally the birth of the man is easier then the byrth of the female.

Item if the child be of a fuller and greater groweth, then that it may easly passe that narrowe passage, or contrariwise, if it bee so faynt, weake, and tender, that it can not tourne it selfe, or dooth it very slowly, or if the woman haue twoo children at once, oþer els that it with the which she laboureth be a monstre: as for example, if it hath but one boddy and twoo heades, as appeareth in the xviii. of the birth figures, such as of late was seene in the dominion of Merdenbergh.

Alaine, when it proceedeth not in due tyme, or after or after due fashion, as when it comineth forth with both feete or both knees togeather, or els with one foot onely, or with both feete downewardes, and both handes upwardes, other els (the which is most perious) fidelong, arselong, or backlong, other els (having two at a birth) both proceede with their feete first, or one with his feete, & the other with his head, by those and dyuers other wayes the woman sustayneth great dolour, payne, and anguish.

Item, if the woman suffer aborcement, that is to say,

say, bring forth her childe in the .iiij. or v. moneth after the conception, which is before the due tyme; in this case it shalbe great Payne to her, for so much as in that tyme, the porke of the wombe is so firmly and strongly enclosed, that vnneth the poynt of a needle may enter in at it.

Also if the childe be dead in the mothers bellie, it is a very perillous thing, for so much as it can not be easilly turned, neither can it weld or helpe it selfe to come forth, or if the child be sicke or weakenyd, so that it can not for feeblenesse helpe it selfe.

The which thing may be foreseen and knownen by these tokens: If the woman with child haue bene long sicke before her labour, if she haue bene sore lasked, if after her conception she haue had dayly and vnwontly her flowres, if strayght after one moneth vpon the conception, her brestes yeld any milke, if the child stir not, ne moue at such tyme as is conuenient for it, these be argumentes and tokens that it should be very weake. By what tokens ye shall knowe it is dead. I shall shewe you hereafter.

Also there is great perill in labouring, when the se- Peril in the secundine.  
cundine or latter birth is ouer firme or strong, and will not soone riue or breake asunder, so that the child may haue his easie coming forth. And contrarywise, when it is ouerweake, slender, or thin, so that it breaketh asunder before that the child be tourned, or apt to issue forth, for then the humours which are collect and gathered together about this secundine or seconde birth, passe away sooner then they should do, and the byrth shall lacke his due humidites and moyflures, which should cause it the easilier to proceed, and with lesse

lesse payne.

The birth also is hindered by ouermuch cold, or ouermuch heate: for in ouermuch cold, the passage and all other powers of the labouring woman be coarcted and made narrower, then they would otherwise be. Lykewise ouermuch heate debiliteth, weakeneth, and fainteth both the woman and the child, so that neither of them in that case can well wuld or helpe themselues for fayntnesse.

And further if the woman haue vsed to eate com-  
monly such meate or fruites which do exicate or drye,  
and constraine or bynd, as *Medlers*, *Chestnutes*, & all  
sowre fruites, as *Crabes*, *Chokeperes*, *Quinces*, and  
such other, with ouermuch use of *Viergeus*, and such  
lyke sowre sauces, with *Ryse*, *Myll*, and many other  
thinges, all this shall greatly hinder the byrth.

Also the use of cold bathes after the fifth moneth fol-  
lowing the conception, or to bath in such water where  
Alome is, *Iron*, or *Salt*, or any such thinges which  
do coarct and constraine, or if she haue beene ofte-  
times heauie and mourning, or ill at ease, or if she haue  
beene kept ouer hungry and thurstie, or haue vsed ouer  
muchwatch and walking: eyther if she vsed a little  
before her labour thinges of great odoar, smell or sa-  
uour, for such thinges (in many mens opinions) at-  
tract and drawe upward the mother or *Matrix*, the  
which is great hinderance to the birth.

Also if the woman feele paine onely in the backe  
and aboue the nauell, and not vnder, it is a signe of  
harde labour: likewise if she were wont in times pas-  
sed to be deliuered with great paine, is an evidence &  
likelyhood of great labour alwaies in the birth.

Novo

Now signes and tokens of an expedite & easie deliu-  
rance, be such as be contrary to all those that haue bene  
rehearsed before. As for example, when the woman  
hath bene boont in times passed easily to be deliuered,  
and that in her labour she feele but little throng or do-  
lor, or though she haue great paines, yet they remaine  
not still in the vpper partes, but descende alwayes  
downewardes to the neather partes or bottom of the  
bellie.

Tokens of  
easie deliu-  
rance.

And to be short, in all painefull and troublesome la-  
bours, these signes betoken and signify good speed and  
lucke in the labour: vnquietnesse, much stirring of the  
child in the mothers bellye, al the thronges and paines  
tumbling in the foreparte of the bottome of the bellye,  
the woman stronge and mighty of nature, such as can  
well and strongly helpe her selfe to the deliueraunce of  
the byrth. And againe, euill signes be those, when  
she sweateth cold sweat, and that her pulces beate  
and labour ouer sore, and that she her selfe in the labou-  
ring faint and swoone, these be unluckie and mortall  
signes.

How a woman with child shall vse her selfe,  
and what remedyes be for them that  
haue hard labour. Chapt. III.



O succour and helpe them that  
are in such difficult peril of labour,  
as we haue spoken of before, ye  
must obserue, keepe and marke  
those thinges that we shall (by  
the grace of GOD) shew you in  
this Chapter following.

How the la  
bour may be  
made more  
easie.

First the woman with child must keepe two diets, the one a moneth before her labour, the other in the ver-ry labouring. And aboue all thinges she must eschue and forbeare all such occasions which may hinder the birth, to the vttermost of her power, the which occasions we rehearsed in the Chapter before. But if there be any such thing which can not be auoyded, forso- much as it commeth by nature, or by long continuance and custome in this case: yet ye shall vse some such re- medies, the which may somewhat aswage it, mollifie it, or make it more easie or tollerable, so that it hinder the birth so much the lesse.

But if it so be, that any infirmitie, or disease, swel- ling, or other apostumation chaunce about the mother or the priuie parte, or about the vesike or bladder, as the stone, the strangurye, and such like, the which things may cause such straynes and coarctation, that binneth without great and horrible paine, the partie can be deliuered or discharged. In these cases it behoueth such thinges to be loked vnto and cured, before the tyme of labour commeth, by the aduise of some ex- pert Surgeon.

Also if the woman be ouermuch constipat or bound, most commonly she must vse, the moneth before her la- bour, such thinges the which may lenifie, mollifie, dis- solve, and lose the belly, as apples fryed with suger, ta- ken fasting in the morning, and after that a draught of pure wine alone, or els tempred with the iuice of sweete and very ripe apples.

Also to eate figges in the morning fasting, and at night,

night, loseth well the bellie. If these profit not, Cassia fistula taken iiij. or viij. drames one halfe hower before dinner shall lose the belly without perill.

Againe, in this case she must restraine from all such thinges as do harden, restraine, and constipate, as meates broyled or roasted, and ryce, hard egges, beefe, chestnuttes, and all sowre fruities, and such lyke.

Also if farther necessity require, she may receaue a clister, but it must be very gentle and easie, made of a pynte of the broath of a chickin, or other tender fleshe, thereto putting so much course suger or hony, as may make it resonably sweet, and halfe a sponefull of white salt. Or for the poore woman may be made a clyster of a pynt of water, wherein hath bene sod mallowes, or holyoke, with hony and salt as before. She may vse also some other easie and temperate purgation, to mollifie and lose her withall, as Mercury sodden with fleshe in pottage, and dyuers such other, or els a suppositor tempered wyth sope, larde, or the yolkes of egges.

And if it chance that (the labour drawing neere) Wherewith  
to comfort  
the woman  
in her labour she ware faint or sickely, then must ye comfort her with good comfortable meate, Drincke, holesome and noble electuaries, and in this time must shee doe all such thinges the which can make her apte and sufficente to her labour, and to vse such thinges the which may laxe, open, and mollifie the nature of the passage, so that the birth may the more freely proceed, and that cheefely in the yonger women. The elder women, for because that those partes in them be somewhat dryer, and harder, therefore they must vse hot and moist thinges which haue propertie to lenifie and soupple,

and that both in meate and drincke, and also in outward fomentations, bathinges, suppositories, and annointmentes.

Ointmentes  
to souple.

Bathes to  
lose and gen-  
tilye to open  
the body.

Annointments wherwith ye may soupple the priuie place, be these, Hens grece, Duckes grece, Goose grece, also oyle of Olive, Linseede oyle, or oyle of y Senegreke, or the viscosite of holioke, and such other: and for drinke, let her vse good ryue wyne mixed with water: also there must be a consideration in the dyeting of the woman, that she may vse such thinges the which may moisten her, and not make her fat. Contrariwyse, let her avoyd such thinges the which should exicate, drye, constraine, or coaret her, and that all the moneth before her labour. But about ten daies before the time (if she feele any payne or greefe) let her vse euerie day to wash or bath her with warme water, in the which also that she tarie not ouer long in bathing for weakening of her, and therein let her stand, so that the water come aboue the nauil a little, and also seeth in the water Malowes Holioke, Camomell, Mercurie, Maydenhayre, Linseede, Senegreke seede, and such other thinges which haue vertue to molify and sople. And if it be so, that for weaknessse of the body she may not endure this bathinge in warme water, then with a sponge or other cloth dipped in the foresayd bath, let her sookingly wash her feete, her thighes, and her priuie partes, the which thinges shall greatly profite to her. But in such time beware ye come not in the common hot howses, for they woulde cause you to be feeble and fainte, which were yll in this case.

And when ye are thus bathed or washed, then shall it be

It be very conuenient for you to anoint with þ foresaid  
greces and oyles, your backe, belly, nauell, sydes, and  
such places as are neare to the priuie partes. Further-  
more it shalbe greatly profitable for her to conuey in-  
ward into the priuie parte these foresaid oyles or grea-  
ces with a spunge, or other thing made for the purpose,  
she lying upright, the middes of her body most hiest, so  
that it may the better remaine within her, and that  
cheefely if the Matrix be dry; other els the party verye  
leane and spare.

Annoine-  
ments to  
supple.

It shalbe also very profitable for her to suffume the  
nether places with Muske, Ambre, Gallia Muskata,  
which put on embres, yeld a goodly sauour, by the  
which the neather places open themselfe, and drawe  
downeward.

Also as I said before, she must take good heede to Sweet fumes.  
her Dyet, that she take thinges the which may com-  
fort and strengthen the body, feeding not ouermuch  
of any thinge, and to drinke pleasant and well sauou-  
ring wine, or other drinke, also moderately to exercise  
the body in doing some thing, stirring, mouing, going,  
or standing, more then otherwise she was wont to do,  
these thinges further the byrth, and make it the easier,  
and this is the manner of dyet the which we aduise the  
the woman to keepe the moneth before her labour, or  
longer.

Another diet there is, the which she ought to obserue  
in the tyme of labour, when the stormes and thronges  
begin to come on, and the humours which yet hitherto  
haue remained about the Matrix or mother collected,  
nowe begin to flow forth, and this manner of diet con-  
sisteth in two sortes. First that such thinges be procu-  
red

what is to be  
done when  
the time of  
labour is coe-  
cured and had in redinesse, which may cause the birth  
or labour to be very easie. Secondly, to withstande,  
defend, and to put away (so neare as may be) the in-  
stant and present dolours. And as touching this point,  
it shalbe very profitable for her, for the space of an houre  
to sit still, then (rysing againe) to go vp and downe a  
paire of stayres, crying and reaching so loud as she can,  
so to stir her selfe,

And also it shalbe very good for a time, to retaine  
and keepe in her breath, for because that through that  
meanes, the guttes and entrailes be thrust together,  
and depressed downeward. And it shall be very good  
to receive some medicine to prouoke the byrth, of the  
which we will speake more hereafter.

Of the Mid-  
wives Stoole

Now when the woman perceyueþ the Ma-  
trix or Mother to ware laxe or loose, and to bee dis-  
solved, and that the humoures issue foorth in great  
plentie, then shall it bee meete for her to sit downe, lea-  
ninge backward in manner upright. For which pur-  
pose in some regions (as in Fraunce and Germanie)  
the Midwives haue stooles for the nonce, which being  
but lowe, and not hye from the ground, be made soe  
compassewise and caue or hollowe in the middes, that  
that may be received from vnderneath which is looked  
for, and the backe of the stoole leaning backward, re-  
ceueth the backe of the woman: the fashion of the  
which stoole, is set in the beginninge of the birth si-  
gures hereafter.

And when the time of labour is come, in the same  
stoole ought to be put many clothes or cloutes in the  
backe of it, the which the Midwyse may remoue from  
one syde to another, according as necessity shal require.

The

The midwife herselfe shall sit before the labouring woman, and shal diligently obserue and waite, how much and after what meanes the childe stirreth it selfe: also shall with her handes first annointed with the oyle of Almondes, or the oyle of white Lillies, rule and direct every thing as shall seeine best.

Also the Midwyfe must instruct and comfort the partye, not onelie refreshing her with good meat and drinke, but also with sweet wordes, givynge her good hope of a speedfull deliueraunce, encouraging and entomaking her to patience and tollerance, bidding her to hold in her breath so much as she may, also stryking gentlie with her handes her belly aboue the Fauel, for that helpeth to depresse the byrth downeward.

But and if the woman be any thing grosse, fatt, or fleshy, it shalbe best for her to ly groueling for by that meanes the Matrix is thrust and depressed downeward, annoynting also the priue partes with the oyle of white Lillies. And if necessity require it, let not the Midwife be afraide ne ashamed to handle the places, and to relaxe and loose the straigtes (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all thinges take heede of, that she compell not the woman to labour before the birth come forward, and shew it selfe. For before that tyme, all labour is in vaine, labour as much as ye list. And in this case many times it commeth to passe, that y partie hath labored so sore before the time, that when she should labour indeede, her might and strength is spent before in vayne, so that she is not now able to helpe her selfe, and that is a perillous case.

The Midwife  
must geue  
comfortable  
wordes to  
the party tra-  
uailing.

Furthermore, when the Secundine or second birth  
(in the which the byrth is wrapped and contayned)  
doth once appeare, then may ye knowe that the labour  
is at hand, wherefore if the same secundine breake not  
of his owne kynd, it shalbe the Midwifes parte and  
offise, with her nailes easily and gentelly to breake and  
rent it, or if that may not conveniently be done, then  
rayse vp betweene your fingers a peece of it, and cut it  
of with a paire of sheares, or sharpe knife, but so that ye  
hurt not the birth with the cut. This done, by and by  
ensueth consequently the flur and flowe of humours,  
of the whiche I speake before, and then next followeth  
immediately the birth.

But if it so chance that the Secundine should be  
cut by the Midwife, and al the watery parte issued and  
spent before due tyme and necessity should require it, so  
that the priuie passage be left ericate and dry, the birth  
not yet apearing, by this meanes the labour should be  
hindered and letted. In this case ye shall annoynte  
and molifie that priuie passage with the oyle of white  
Lillies, or some of the greaces spoken of before, firste  
warmed, and so conueied into the priuie partes, the  
whiche thinges will cause the waye to bee slippery,  
couple, and easie for the birth to passe. But cheefly in  
these difficulties should profit the white of an egge, to  
gether with the yolke powred into the same place,  
which should cause it to be most slippery and slyding,  
and supplye the roome of the naturall humidities spent  
before,

And if it be so, that the birth be of a great growth,  
and the head sticke in the comming forth, then must the  
Midwife helpe all that she may, with her hande first  
annoyned

The head  
proceeding  
first.

annoyned with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if she beare two children at once. And all this is spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinateley, as ye may see in the first of the birth figures following.

ij. But when the birth commeth not naturally, then must the midwife do all her diligence and paine (if it may be possible) to turne the birth tenderlye with her annoyned handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometyme it chaunceth the childe to come the legges and both armes and handes downeward, close to the sydes first foorth, as appeareth in the second of the birth figures. In this case the Midwife must do all her payne with tender handling and anointing to receiveue forth the childe, the legges being still close togeather, and the handes likewise remayning, as appeareth in the sayde second figure.

Howbeit, it were far better (if it may be done by anye possible waies or meanes) that the midwife should turne these legges comming first foorth, upwardes againe by the bellyward, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iii. Algaine sometime the birth commeth forth with both legges and feete first, the handes being listed vp aboue the head of the childe, and this is the perilloust manner of birth that is, as appeareth in the iii. of the birth figures. And here must the Midwife do what shée may to tourne the birth (if it may bee possible) to

The legges  
and both  
handes  
downe, pro-  
ceeding first,

first figure, and if it will not be, then reduce the handes of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they come forth, & bynd them with some fayre linnen cloth, and so tenderly & very softly loose out the byrth till all be come forth, and this is a very ieopardous labour.

The iii. figure.

iii. Also sometime the birth commeth foorth with one foot only, the other being left upward, as appereth in the fourth figure. And in this case it behoueth the labouring woman to lay her upright upon her backe, holding up her thighes and bellie, so that her head be the lower parte of her body, then let the Midwife with her hand returne in againe the foot that commeth out first, in as tender manner as may be, and warne the woman that laboureth to stir and moue her self, so that by the mouing and stirring, the birth may be turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, and to do as ye did in y first figure. But if it be so that notwithstanding the mothers stirring and moueing, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behind, euermore taking heed of this, that by handling of the child she do not remoue ne set out of their place y two handes hanging downeward toward the feete.

The v. figure.

v. Likewise sometime it commeth to passe, that the side of the child commeth forward as appeareth in the v. figure, and then must the midwife do so, that it may be returned to his naturall fashon, and so to com forth.

The vi. figure.

vi. Also sometime the child commeth forth the feete forward, the legs being abroad as in the vi. figure, and then must the Midwife see, that the feete and legges may

may be ioyned together and so come forth, euermore regarding the handes, as I warned you before.

vij. If it come with one of the knees or both forward, as in the viij. figure, then must the Midwife put vp the birth, till such tyme as the legges and feete com right forth, and then to do as afore. The viij. figure.

viii. When the child commeth headlong, one of the handes comming out and appearing before, as in the viii. figure.

viii. figure, then let the birth proceed no farther, but let the Midwife put in her hand, and tenderly by the sholders thrust in the byrth againe, so that the hand may be resetteled in his place, and the birth to come forth ordinateley and naturally, as in the firste figure: But if by this meanes the hand come not to his conuenient place, then let the woman lye upright with her thighes and bellie bywardes, and her head downewardes, so that by that meanes it may be brought to passe, and then bring her to her seate againe.

ix. But if it proceede with both hands forward, the must ye likewise do as before, by the sholders thrusting it backe againe, vntil such tyme as the hands lye close to the sides, & so to come forth, as appereth in the ix. figure. The ix. figure.

x. But when it commeth arsward, as in the x. figure may be seene, then must the Midwife with her hands returne it againe, vntil that tyme that the birth be turned, the legges and feete forward: other els, if it be so, it were best that the head might come forward, and so naturally to proceed.

xi. And if so be that it appeare and come foorth first with the sholders, as in the xi. figure, then must ye fair and softly thrust it backe againe by the sholders, till such tyme as the head come forward. The xi. figure.

xij. But when the birth commeth foorth wyth both The xii. figure.

both the handes and both the feete at once, as in the xii. figure, then must the Midwife tenderly take the child by the head, and returne the legges voward, and so receive it forth.

The xiii. fi-  
gure.

xiii. And when it commeth brestward as in the xiii. figure, the legges and handes byding behind, then let the Midwife take it by the feete or by the head, which that shalbe most apt and commodious to com forward, returning the reste voward, and soe to receive it forth: but if it may be hedling, that shalbe best.

The xiii. fi-  
gure.

xiii. Nowe sometime it chaunceth the woman to haue two at a burthen, and that both proceed together headlong, as in the xiii. figure, and then must the midwife receeue the one after the other, but so, that she let not slip the one, whylest she taketh the first.

The xv. figure

xv. If both come foorth at once with their feete for-  
ward, then must the Midwife be verye diligent to re-  
ceive first the one, and then the other, as hath bene  
shewed before.

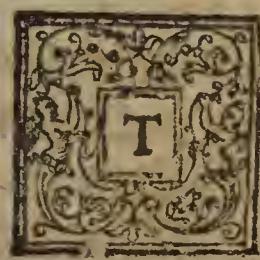
The xvi. fi-  
gure.

xvi. When the one commeth headlong, the other  
foote wise, then must the Midwife helpe the birth that  
is most nearest the issue, and it that commeth footelong  
(if she can) to returne it vpon the head, as is spoken of  
before, taking euer heed that the one be not noysome to  
the other in receiving forth of either of them.

And to be short, let the Midwife often tymes an-  
ointe and mollifie the way and passage with some of  
the foresaid oyntmentes, and to make the womans la-  
bour so much the easier, and haue the lesse trauaile and  
paine. And if there chance to be any Apostume or dis-  
ease about those places in this time, by such annoyting  
to alay and swage the paine, soe that for the tyme it  
may

may be the lesse griefe to the party, as I speake before also. And for them that be in this case, it shalbe best to lyve groueling, as I said of the grosse, fatt and fleshye women.

Remedies and medicines by the which the labour  
may be made more tollerable, easie, and  
without great paine. Chap. v.



He thinges which helpe the birth and make it more easie, are these. First the woman that laboureth must eyther sitt groueling, or els vpright, leaning backward, according as it shall seeme commodious and necessary to the party, or as she is accustomed. And in winter or cold weather, the chamber wherin she laboureth must be warmed, but in sommer or hot weather, let in the aire to refresh her withal, lest betweene extreme heate and labour the woman faint aslowne. And furthermore, she must be prouoked to sneesing, and that either with the powder of Eleborus, or els of Pepper. Also the sydes of the woman must be stroken downward with the handes, which helpeth greatly and furthereth. And let the Midwife alway be very diligent, prouiding and seeing what shalbe necessary for the woman, annoynting the priuities with oyle, or other such greace as I speake of before, in this fashion.

Meanes to  
helpe and  
prouoke the  
birth

Take the oyle of white, Lillies or Duckes greace, and A good molde with that temper two graines waight of Saffron, and one <sup>fyng</sup> graine of Muske, and therewith annoiint the secret partes. <sup>oyntment</sup>  
If this profit nothing, then vse this suffumigation.

H vii.

Take

Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered togeather with bulles gall: then take a dram of these pilles, and put it on hot coales, and let the woman receiue the fume & sauour of it vnderneath.

Another perfume: Take yellowe brimston, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all those togeather, making of them pilles, and with those also ye may make fume, to be receiued vnderneath.

Item, the fume of Culluer dung, or Haukes dung, by putting to it of Oppoponacum, is loueraigne for the same. All these fumes open the powers beneath, and causeth nature to be the freer in deliueraunce.

Also it is very good to dip Wooll in the iuyce of Rue, and the same to conuey into the secretes. Also the powder of Aristolochia rotunda, or the roote called Bothor martis, Ciclaminus, or malum terre, or the seede of Staufagre, any of these wrapped in Wool and convayed inward, prouketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, & wrap them together in wooll, & minister thē inward, for that will bring forth and prouoke the birth, whether it be aliue or dead. Also the rynde and barke called Cassia lignea beaten to powder, and tempered with Wine and drunken, prouketh well the birth.

Item Asa fetida, of the bignesse and waight of a Pease, mingled together with Castorium, of the wayght of a dram, beaten together and tempered with Wine mixed with water, and so drunken, is very good to prouoke the byrth. Also Canell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seed of Fe-

of Fenegreke, Cicercula, Maidenhaire, al beaten together and sodden, and the oyle of blew Flouredeluce, a small quantity tempered therwithal, and then geue it to the woman that laboureth, and it shall prouoke the birth, greatly. And Cassia lignea and Asafetida drunke with Wine, be very good for the same.

Also Holyoke sodden in conduit water and drouunken, is soueraigne for the same purpose, and it is very good for her to washe her in the water in the which this Holioke is decoct and sodden.

Item, certaine pilles the which make the labour easie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Cassia lignea a dram and a halfe, of Myrrhe Aristolochia rotunda, and Costus amarus, of ech a dram, of Storax liquida halfe a dram, and of Oppium the waight of xij. graines, beate these altogether, & fourme them into pilles, & geue vnto the woman two drammes of these pilles with two ounces of good old Wine.

Item, Saffron and Siler montanum prouoketh the birth of any lyuing thing, if it be drunken: howbeit to a woman geue neuer passing a dram at once of Saffron, for greater quantity should greatly hurt.

Item, take .v. drames of Sauime, of Rue or hearb Grace one dragma and a halfe, of Iuniper beryes two drames, of Asa fetida, Amoniacum, Madder, of ech two drams, of these make pilles, geuen to the woman in labour, with wa- ter in which is sodden Sauine and Peniriall, or els with the broth of Cicercula, and the iuice of Rue shall helpe very greatly.

Item, take two drammes of Sauine, of Asa fetida, Amoniacum, and Madder, of each halfe a dram, these temper to-

**H** viij. together

gether in pilles, and geue her with Wine one dram of the same.

Item take of Aristolochia longa, Pepper, and Mirrhe, of ech like much, confict them together with Wyne, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines, these pilles be of such efficacie and strength, that it alleuiateth & vnpayneth the birth, it deliuereth the Matrix or Mother from all manner of byrth, be it aliuie or dead.

Item, take of whyte Bedellium, Myrrhe, and Sauine, of each like much, temper these with Cassia lignea, and Hony, and make pilles of them to the bignesse of Pearson, and of these pilles geue at each tyme ffe to the labouring woman, which be of the same might and strength, that the other pyiles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these for this purpose excell and passe all other, they be of such vertue and strength in operation.

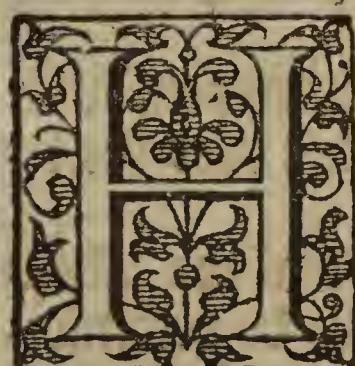
### A plaster to prouoke the birth.

Take wild Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barly meale, so much as shalbe sufficient, stampe these thinges together, and make it plasterwise, then lay it to the womans belly betweene the Nauell and the neather parte: This plaster shall helpe meruelously.

And although many other thinges there be which haue vertue and power to prouoke the birth, and to help it, yet leauing al such thinges, for brevity and shorthenesse

nesse, we haue set here onely a certaine, whose efficacie  
and power is sufficient to this present purpose.

How the secundine or second birth shalbe for-  
ced to issue forth, if it come not freely  
of his owne kinde. Chap. V.



Ere also sometyme it commeth to  
passe, that the secundine which is  
wont to come together with y birth,  
remaine and tary behynd, and fol-  
lowe not, and that for divers causes.  
One is for because peraduerture the  
woman hath bene soe weakened and feeblished  
with trauayle, dolour, and paine of that first birth, that  
she hath no strength remayninge to helpe her selfe, to  
the expelling of the second byth. Another may be, that  
it be entangled, tyed, or let within the matrix (which  
chaunceth many tymes) or that it be destitute of hu-  
mors, so that the water be frowen from it sooner then  
time is, which shold make the places more slippere  
and more easie to passe thorow: Orels that the places  
ouer wearied with long and soe labour, for paine con-  
tract or geather together, and enclose them selfe a-  
gaine, so that the places be swolne for anguishe and  
paine, and so let the comming forth of the second birth.

But to be short, of whatsoeuer it be thus stopped,  
the Midwife in anie wise must find such meanez, that  
it may be vnloosed and expulsed. For otherwise, great  
inconuenience shold chaunce to the partye, and speci-  
ally suffocation and choking of the Matrix, which also  
must so much the more be taken heede to, for because

the second byrth retayned and kept within, will soone puttisie and rot, wherof will ensue ill noisome and pestiferous vapours ascending to the hart, the braynes, and the midrisse, through the which meanes the womā shalbe shorte winded, fayne harted, often soundinge, and lying without any manner of mouing or styring in the pulces: yea, and many times is plainly suffocated, strangled, and dead of it.

Wherefore that none of these thinges happen, with all diligence and paine it must be prouided that the secundyne be expelled.

Retention of  
owers for  
weakenesse.

If retention of it come by weakenesse of the labourer, through long trauaile, then must she be recomforted and strengthned with good comfortable meates and drinke, which may enhart her, as broth made of the yolke of Egges, or with good old wine, and good fatt and tidie fleshe, or Birdes, Hennes flesh, Capons, Partridge, Piggins, and such like.

And if retention of this seconde come, because the place is contract together againe, eyther els that the Matrix is swollen for long paine: then must be vsed such thinges to prouoke it out, the which doo make the way supper, supple, and easie for it to proceed, with the oyles of oyntmentes spoken of before, as oyle of white Lillies, of Maiorum, and of blewe Lillies.

Item, the berries of Juniper, or Galbanum, beaten to powder and druncke with luke warmed wyne, wil cause the same to issue out.

Item, Sothernewood, or els Peneriall sodden in wyne, and the Decoction drunken is of the same vertue.

Item, to suffume the secretes with the perfumes written of before, is good for this purpose, and the vapour

pour of the water in which Mallowes, Holyoke, and Berefoote be sodden, receiued beneath, is lyke good.

Also to washe that partes in water in which is sodden Branne, or to hold a little bag full of sodden Bran to the place, and therewithall to soke the place, is very profitable.

But if the retention of the seconde come by reason that it is entangled or fastened in som place of the Matrix, so that it will not resolute ne loose: then make a sume vnderneath of brimestone, Iuie leaues, and Cresses, or els of Cresses and Figges.

Also of all odoriferous and sweet smelling thinges, as Ambre, Muske, Frankencense, Gallia Muscata, and confection, neare the which sauours and perfumes put on the embres, must be so closely receiued vnderneath, that no part of the smel do ascend to the nose of the woman. For to the nose should the sauour of nothinge come, but onely of such thinges the which stinke, or haue abhominable smell, as Asafetita Castorum, mans hayre or womans hayre burnte, Peacockes feathers burnt. Item, in this case it shalbe very good to make a perfume vnderneath of y houe of an asse, which things although they be of ill sauour, yet they be of such nature & efficacie, that they occasionate not only the seconde, but also dead byrthes to proceed and come forth out of the Matrix.

And in this case also let the woman hold her breath inward, so much as she can, for that shall driue downeward such thinges as be in the body to be expelled.

Item, let her be prouoked to sneese with the powder of Eleborus or Pepper put in the nose, holding her mouth and nose so close as may be.

Also the oyntment whih is called Vnguentum Bafilicon, conueied into the Matrix, is very good, for it molieth the place, and draweth out the seconde per force, the which so done as it is expelled, infuse the oyle of Roses into the same matrix. Item Rose water tempered with a quantity of the powder of Holioke, and drinke, is good to expell the seconde.

And if it be so that any parte of the seconde doe appere, let the Midwife receive it tenderly, loosinge it out softelye least it breake, and if ye doubt that it will breake, then let the Middwife tye that parte of the whiche she hath handfast, to the womans leg or foote, not very streight least it breake, neither very lare, lest it slip in againe, and then cause her to sneese. Now if the seconde tary or stick, so that it come not quicklye forward, then loose it a little and a little very tenderly, breathing it from one syde to another, till such time as it be gotten out, but euer beware of violent and hastie moving of it, lest with the second birth ye remoue the Matrix also.

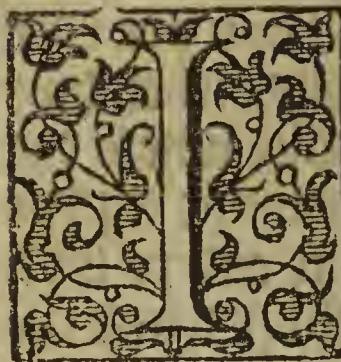
And in this meane while the woman faint or swoone by reason of great paine ensuing of the taking awaye of this seconde, then must ye minister such thinges to her the whiche comfort the head and the hart, as be electuaries whiche are confect with Muske, Ambre, and the confection of pretious Stones, as Diamargariton, and such other. Also such thinges the whiche comfort the stomacke, as Diagalanga, Diacinamomum, and such like, whiche are alwaies in a riddines at the Apothecaries, the whiche also she shall receive with wine.

Item, to remoue the seconde, and to expell it, take Rue, Horehound, Sothernewood, and Motherwort, of ech

of each like quantity, and then take so much of the oyle of Lillies, as may be sufficient to steepe, moysten, and soke the foresaid herbes, put all this together in a gla-  
sen pott, couered with such a couer, that it haue a little  
hole or vent aboue in the top of it, and set this pot ouer  
a fyre of coales, so that it boyle a little whyle, then take  
it from the fyre, and set it vnder the stoole, where the  
woman sitteth, made for the nonce, havinge a pype  
made for the purpose, of the which the one end ye shall  
put into the vent or hole of the couer of the pot, and the  
other end must the party receiue into her body, and soe  
to sit closed round about with clothes, that no vapour  
or ayer go forth of the pot, hauing a fewe coales vnder  
it, to keepe it hot: and thus sitt the space of an hour  
or two, till such time as the secondine moue or begin to  
proceed of his owne kind.

And if it be so that ye profit not this waies, yet the  
lay this plaster on the bellie betweene the  $\mathfrak{H}$ auill and  
the secrettes, of the which we shall speake heareafter,  
the which is of such operation and efficacie, that it ex-  
pelleth dead birthes. If for all this the secondine come  
not forward then leaue it, and vse no more medicin-  
ie remedies to that purpose, but let it alone, for within  
fewe dayes it will putrifie and corrupt, and dissolve in-  
to a watery substance, thick lyke brine or other fer mix-  
ed with water, and so issue forth. Howbeit, in the  
meane while it will put the woman to great paine in  
the head, in the hart, and in the stomacke, as we tou-  
ched before.

How that many thinges chaunce to the women after their labour, and how to auoide, defende, or to remedy the same. Chap. VI.



T is also to be vnderstandinged, that many times after the deliueraunce, happeneth to women other the feuer or ague, or swoellinge, or inflation of the body, other tumbling in the bellye, or els commotion or setteling out of order of the Mother or Matrix. Cause of the which thinges is sometimes lacke of due and sufficient purgation and cleasing of the flowres after the birth, or els contrariwise ouermuch flowing of the same, which sore doth weaken the woman: also the great labour and stirring of the Matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such thinges the which maie prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washinge of the feete, or by fumes, or odour, or emplastration, or by decoction of herbes seruинг to that purpose, or els by oyntmentes, and such other thinges, according as the person or the perrill doth require: of the which thinges, few or no women be ignorant. And ye must take diligent heed that she be exactly and utterly purged. To this be agreeable all such simples the which prouoke baine, and open the vaines, makinge free way for the bloud to passe & send the humours and matter downeward, as Motherwort, *Asarum* *Sauine*, *Peneriall*, *Parsely*, *Charuill*, *Annis seed*, *Fenell seede*, *Juniper berries*, *Rue*, *Bay berries*, *Germaunder*, *Galerian*, *Tyme*,

Tyme, Cinamome, Spikenard, and such other. All those thinges as they do prouoke and cause vrine, so do they also prouoke and cause the flowres to depart. Howbeit, as neere as ye can, vse none of these thinges without the counsell of an expert Phisition, lest whilste ye helpe one place, ye hurt another: also to sneese, helps eth much to this matter, and to hold in the breath, enclosing the nose and the mouth. Also fumigation made of the eys of salt fishes, or of the houe of a Horse vnderneath, prouoketh the flowres. If ye profit not by this meanes, then being able to beare it let her blood in the vaine called Saphina, vnder the ancles of the feete, for this prouoketh flowres cheefly of all other thinges.

Likewise do if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres, & in the feuer let her vse to drinke water in the which is Decoc't Barlie beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of milke, and let her eate a cullis made of a Cock, and sweete Pomegranates, for these thinges do prouoke the flowres, and mittigate the immoderate heate, refreshing greatly the body, loosing and opening such thinges the which before were constrict and cluddered together.

If the body after labour do swell and inflate, then let her drinke water, in the which is sodden Cicer, and Cummin, beaten together.

Item good old Wine with the electuarie called Diacimnum, or of the Trochiskes of Alkechengle, otherwise called Halicacabus.

Also in this case a clister made of such things the which

do vanquish and expel ventosities and windinesse, as Annis seede, Fenell seede, Rue the hearbe and the seede, Bay berries, Commin. &c. Also a pessary or suppositar made for that parte of Aristolochia rotunda, Squinatum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guttes, and payne of the Matrix, and other secret partes there about, then let her vse the vapour and fume of such thinges the which haue vertue to mittigate, swage, and alay the paine, as Mallowes, Holioke, Fenegrek, Commin, Camomel, and Sauine. Of these also make emplasters and bagges, the which may be applyed to the payned places.

Also to annoynct the places with Oleum sesaminum (if it were to be had) or with the oyle of sweet Almonds. And if no great heate do abound in the woman, she may drinke Triacle, or Trifera magna, with Wine in which is decoct Motherwort or Mugge wort.

Also agaynst payne in the priuie partes, take Peniriall, Policaria, six leaues of Baye tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate them together, and temper them with the oyle of Peniriall, and put altogether in a pot, and set it ouer the fyera while til it be somewhat sodden together, and then take it of againe, and put it into a little round linnen bagg, made for the purpose, the which with these hearbes in it, yee shall conuey into the secrets.

Item, take Camomell and Lyne, of each like much, iiij. handfuls, bray them together, and seeth them with white wine, and then put it in a round bagge of linnen, as before was done, and conuey it into the womans priuie partes.

Item,

Item let her drinke for the same purpose, two graynes of Muske with wine.

Item, take white Onions, and couer them vnder the hot ashes, the which when they be well rosted, beate them together with fresh Butter vnsalted, and make it in manner of a plaster, and then put it in a linnen bagge, and conuaye it into the places as before: in the meane while perfuming the priuie partes with white Frankencense and Storax.

If it be so that the woman be vexed about the backe and loynes after her labour, take Camomell and Muggewort, of each two handfulls, of Wormewood, Sothernewood, of each one handfull, of Motherwort three handfulls, of Cinamome and Nutmegges beaten small halfe an ounce, decoct al these thinges together, and in the water of this decoction, beinge warme, dipp a spunge or other linnen clothes, fomenting, soaking, and streeking the backe with the same, and so do oftentimes, or els put all these foresayd herbes together sodden in a bagge, and lay it plasterwise to the backe.

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges beaten to small powder, with this annoynct the backe.

Item, take oyle of Anee, oyle of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, or Waxe two drammes, dissolve al these together ouer the fyre, and therewith annoynct the backe.

But if after the labour the floores issue more vehemently, and in greater abundance then they shold, to the great esstablishing of the woman, and inducinge of much langour and painfulnesse: then first shall ye

note whereupon it commeth, for the cause knownen, the disease may the more redily be recured: and causes of it be dyuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood contained in the whole body, or of much commixion of the cholerick humour and the blood together, by the which the blood is enfired and chaufed, and so distendeth, or peneth, and setteth abyde the vaines which descend to the Matrix.

Also the blood being very thinne and waterish, so it penitrateth, thrilletteth, and issueth forth the sooner. Also if the vaines be very large, and receive much blood, for in that case they send forth the more agayne. And if the Matrix bee vnmighty and weakened, the vaines likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the wooman, or the outward partes be very dence, close, and compact together, so that the outward poores be contract and shut, in such wise that noe vapours or sweate can issue out at them, then this shall cause the ill humours (which otherwise would passe through the pores in sweat) to remaine within the body, and there to engender and encrease greate flire and abundance of matter, which proceedeth with the flowres, and augmenteth the quantity of them.

Also if the vaines of the Matrix be (by som chance) open and flowe forth, as if the Matrix be perished or otherwise viciate: or if it chance that the wooman haue had a fall, or hath bene thrust, or beaten, by al and any of this means may come this inordinate flire of flowres.

Now seeing then that it ensueth by so manifold occasions and causes, it shalbe meete that woomen in this case

Good coun-  
sell to the  
woman.

case be nothing ashamed ne abashed to disclose their  
mind vnto expert phisitions, shewing them euerye  
thing in it, as they know wherupon it should come, so  
that the phisition vnderstanding the woomans mind,  
may the sooner by his learning and experiance consi-  
der the true cause of it, and the very remedy to amend  
it. And many thinges there be which cease & restraine  
this ouermuch flowing of flowers, both Electuaries,  
Confectiones, Trochiskes, Pouders, Clisters, Odours,  
Suffumigatiōs; Bathes, Plasters, and ointmentes,  
of which for the loue of woomen I will heere sett forth  
the most principall and best.

First then to stinte and restraine the outragious fluxe of  
flowers, it shalbe very good to bind the armes very straight  
& strongly, and not the feete or handes, as some vnwise  
men do teach, and then to set a ventose boxe or cuppinge  
glassee with fyre (which is called boxing) vnder the brestes,  
without any scarification, laying also linnen clothes dip-  
ped in viniger on the belly betweene the Nauell and the  
secretes, conueying also into the places such things which  
haue vertue to restraine blood, as the flower and rind of  
Pomegranate, Amber, Terra Sigillata, Bole Armeniacke,  
Sanguis Draconis, Hematites, the red Rose, white Fran-  
kencense and Galles, all those thinges, or as many of them  
as ye can conueniently get, beate them to powder in like  
portion, and temper them with red Wine, making of it a  
plaster, the which so tempered, put into a little round bag,  
the quantity of a mans thumbe, the which she shall put in-  
to the priuie partes.

*Item, another plaster, to be ministred likewise.*

Take of the blood stone, called Hematites, Bole Arme-  
niack, of ech halfe an ounce, Sanguis Draconis, Licium, of

ech two drams, Karabe, otherwise named Amber, the cups of Acornes, Cipres tree nuttes, flowres of Pomegranate, of each one dram, of the scales of Iron one dram and a halfe, Turpentine and Pitch like quantitie, or so much as shalbe sufficient to make a soft and somewhat liquid plaster, beat and bray all these together, tempering it to a plaster, and then do with it, as ye did with the other before.

*An oyntment for the same purpose.*

Take oyle Martine, oyle of Roses, of each  $\text{iiiij.}$  ounces, Karabe, the scrapping of Iuory, the scraping of a goates horne, red Corall, Terra Sigilata, white Frankencense, of each (being well & finely beaten) two drammes, of white Waxe two ounces: all those tempered together, make the in an oyntment, & therewith annoyn the wombe and the secretes.

*A bath concerning the same.*

Take Wormwood, Plantaine the more and the lesse, the tops of Vines, freshe branches of wilde Mulberries, or of the bramble, vnripe Damassons, Sloes, or Bolasse, wild Peares, Medlers or Mispills, of each two handfulls, and red Rose leaues two handfulls, of Dasies of all sortes of Thistles, of ech two handfulls, of Cinchkoyle the leaues and rootes, Tormentill the rootes, Colubyne, of each one handfull: Also of Acorne cuppes, a sawcer full, of Gaules, of Acornes pilled, of Bursa pastoris, of each two handfulls, beate all these to powder, cuttinge and brusinge that that will not be beaten to powder, and seeth them togeather in rayne water, or els in water in the which ten or twelue burnt flint stones haue bene quenched. This done, let the woman bath her self in this water vp to the Nauell, & whe she commeth forth of the bath, geue her to drinke two drammes

drammes of Electuarium Athanasie, or Mclite, with Plantaine water, or if she be sore thirstie, with red Wine.

And likewise ye may geue to her of these Electuaries that follow. Take good old rose Suger two ounces, of red Corall, burne Iuory, Bole Armeniack, of each two drams, of Hemates three drames, beate all these thinges together, tempering it with the rose Suger, and let her receiue of it in the morning and euening, at each time one dram, with sixe spoonefulles of Plantaine water, or els the water of Bursa pastoris.

Item, take of the stone Hematites, and rub it on a Barbers Whetstone called a Hone, till the Hone seeme redd, then wash it agayne from the Hone with Plantaine water, and so doo often times, vntill you haue a good quantitye of it, and euerie morning let the woman drinke 3. 4. or 5. spoonefulles of the same water.

Furthermore, there be at the Apothecaries Trochiskes which helpe greatly in this case, as the Trochistes of Carabe, or Ambre, and the Trochiskes of Bole Armeniacke, which must be ministred a dram, or more of eyther of them, with 4. or 5. sponefulls of Plantaine water.

Who that requireth further in this matter, let them aske counsell of the Phisitions.

Now if it be so that there be engendred any Apostume or other disease in the priuie places after her labour, then must the Apostumes & diseases be clenched, purged, and healed, the paine and ache of it mitigated and swaged with the iuice of the berries or leaues of Nightshade, and the iuice of Plantaine, also the oyle of Roses, so that all those things be tempered together, and the places annoynted therewith.

Item otherwise. Take the wohyte of an egge, wōmans milke, the iuyce of Purslayne, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the vehe-  
ment heate wont to be in Apostumes. As for the rest,  
how to open, drye, and clese such Apostumations, ye  
must consult with some Phisition or expert Surgeon.

Many times also it chaunceth that the fundemente  
gutt commeth foorth both in man and wōman, and es-  
pecially in wōmen in this busynesse, by reason of theyr  
great labour and striuing with them selfe: Wherefore  
in this case it is the Midwifes parte, with her hande  
warmed, and wet in white wine, to reduce it backe in-  
to his place agayne, the which if she can not by this  
meanes, for because peradurture it be swollen, then let  
her dissoulue Butter in white wōyne warmed, and  
therin dip Wooll, with the which wrap the same gutt  
a while, so doing oftentimes, till it be swaged, that it  
may be returned in agayne. And ye may vse in steede  
of white wōyne luke warme milke.

And when it is thus returned & reduced into this place:  
Take Waxe and melt it together with Masticke or white  
Frankencense, then spreade it vpon linnen plasterwise, and  
lay it ouer the place where it came forth, binding it to,  
with a linnen cloth or roller, for parting of. And let this be  
done thus so often as she goeth to stoole, after that she hath  
done, vntill such time that it be so settled within, that it  
come noe more out.

And if you will not occupye Waxe: then dipp Wooll  
in the oyle of Masticke, or of Spyke Nardy, and lay it vnto  
the place ouer the fundement, bynding it fast vpon the  
place,

place, as before.

Item another waye, washe and soke the gutt with water in which is decoct & sodden such thinges which exicate, dry, & constraine or combind: as Galles, Cipres, nutts, flowers of Pomegranade, Ambre, Masticke, Frankencense, Sanguis Draconis, and when it is well washed and sooked with this water, then take the powder of an hartes horne burnt, and strew it round about the gutt, and so restore it againe into his place.

Againe sometime it commeth to passe, that after the womans labour, the Matrix is remoued out of his place, and appeareth forth: then let it be washed and sooked with the water in which be sodden these thinges following.

Take of Cipres nuttes, Spike narde, Balaustium, Acorne cuppes, of each an ounce, of Mespilles and vnripe wylde Peares, & vnripe apples, Plummes, and Damsons, or Bullassé, of each an handfull. And such of those as be to bee powdred, beate them to powder, and the rest deuide and cut them smal: then seeth them altogether in raine water, or els in water in the which steele being red hot hath bene oftentimes quenched: and in the same water, let the partie bath her vp to the Nauel, or els, dip a spunge or a locke of Wooll in it, and therewith wash and soke the same Matrix oftentimes. Then euer with a faire cleane linnen cloth wipe it cleane againe, and strew vpon it the powder foling, beaten very small, and searsed through silke.

Take of Frankencense, Carabe, Galles, Balaustium, Cipres nuttes, Alome, Antimonie, Bole armeniack, Mastick, of each like much: beat all these to very fine powder, and strew the matrix with it: then tenderly reduce it into his

I viij

place.

Place againe with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this meanes it will not be restored to his naturall place agayne: then dissolve Butter in white Wine, as ye did before, and with the same soke it, vnto such time as it be swaged, and then reduce it.

Remedies  
for the wo-  
mans Nauell  
when it ope-  
neth it selfe,  
for paine in  
the labour.

Algaïne, somtyme it chanceth that the woomans Nauell through labour is dissolued, so that it openeth it selfe: then make a small tent of fine linnen, and annoynce it with this oyntment that followeth, and the same putt into the Nauell.

Take white Frankencense, and beat it to powder, and then temper it with the white of an egge, so that it be after the manner of liquid hony, with this annoynce the Nauel within and without, annoynting also the tent, the which being put in the hole of the nauell, bind some cloth ouer it, to keepe it in his place.

Item, many times it chaunceth that thorowe the great difficulty and thronges of labour, the priuie part and the fundement become one, by reason of rupture and breakinge of the same parte in deliueraunce of the child, and that by this meanes the Matrix descendeth and issueth downe, the which thinge chaunceth sometymes, by reason that the same place is very narowe and also tender, and the birth big and of great grouch, so that it proceedeth with such violence, that it breaketh the way before it.

When this mishap falleth, first washe and soke the Matrix, and also reduce it to his place agayne, after the manner as I tolde you immedately before: then heale

heale this brack & wound by sowing both sides of it together againe with a silken threed, as Chirurgians do other woundes: and if that like ye not, then may ye cure it otherwise without sowing, thus,

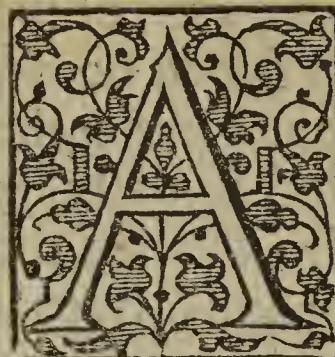
Take two little peeces of linnen cloth, each of the length of the wound, and in breadth two fingers brode, spread the little clothes with some fast cleauing plaster, the which will cause the cloutes to stick fast where they shalbe set: then fasten thē, the one on the one syde of the rift, the other on the other syde, so that nothing appeare betweene the peeces of linnen in the mydes of them, but onely the clift and rift of the wound in the breadth of a straw. Then (this done) sowe the sydes of the linnen together close, as before I byd you to sowe the skyn: and when they bee thus stitched together, lay a little liquid Pitch or Tarre vpon the same. And this doone, the lappes and sydes of the wound vnder the linnen plaster will growe together agayne, and heale, and then may ye remoue your plasters.

*Item another waye.*

Take Camfely dryed, and beat it to pouder, also a little quantitie of of Cinomome beaten to pouder, ioyne them together, and straw of this pouder into the wound, and without fault it shall heale.

Of Aborcementes, or vntimely byrthes, and the causes of it, and by what remedyes it may be defended, holden, and eased. Chap. VII.

Many causes  
of vntimely  
birthes.



Borcement or vntimely birth is, whe the woman is deliuere before due season, and before the fruit be ripe (as in the .iij. .vij. or .v. moneth) before the birth haue life, and sometimes after it hath lyfe it is deliuere before it stir, being by some chance dead in the mothers womb. Of the which thinges there be many & dyuers causes.

First, sometimes the mouth of the Matrix is so larg and ample, that it can not conueniently close it selfe together, neither containe the feature or conception: Or els it may be so corrupted and infected with viscous, slyme, flegmaticke, and other waterish humours, that the cauity or hollownesse is thereby made so slippery, y the feature conceiued can not there remaine, but slippeth and sydeth forth againe. Also sometimes the Matrix is apostumated and soze, so that for Payne it cannot containe the conception.

Item, somtimes the Cotilidons, that is, the vaines by the which the conceptiō and feature is tyed and fastened in the Matrix (thorowe the which also the feature receyuet nourishment and foode, as is declared in the first booke) be stopped with viscous and ill humours: or els swollen by inflation, so that they breake, by the which meanes the feature destitute of his wont nourishment, perisheth and dyeth, and that most com- monly in the second or thyrd moneth after conception.

Wherfore

Wherefore Hipocrates saith: all such woomen which be impregnate or conceiued, being of a meane stite in their body (that is to saye, neyther to fat or grosse, ne to spare or leane) if it chauice any such to aborce in the seconde or thirde mooneth (no other euident cause appearing) knowe ye for certaine, that it ensueth for because the Cotilidons be opplets, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dyeth for fault of foode.

Item, aborcement sometime commeth by reason that some of the places about the Matrix be diseased and greeued, as if Intestinum rectum, which is called the fundement gut, be ulcerate, having the pyles or Hemorroides, or the visicke or bladder be swollen or encombred with the stone, the strangury, or other evill. In these cases though the great labour and paine the which the party hath in endeuoring and inforcing her selfe other to stoole, or to make water, bee engendred great motions downeward, whereby many tunes the handfastnesse of the Cotilidones is broken.

Also aborcement may come of a disease called Tenasmus, the which is when one hath euer great Desyre and lust to the stoole and yet can do nothing, neuerthelesse the parties greatly do enforce and paine themself to it. And as Hipocrates saith, the pregnant woman which hath Tenasmus, for the most part abhoreteth, that is to saye, bringeth forth her child out of time.

Item the couch, if it be greeuous, causeth the same. And as the forenamed excellent Phisition saith: such as are very spare and leane, and brought lowe, euer more lightly do aborce: for because that all the meate

Aborcement  
by reason of  
some greefe  
about the  
Matrix.

meate and food the which they receive, turneth to food, nourishment, and restauration of their owne bodyes, and so is the conception destitute of foode: wherefore necessarily it dyeth.

Item, this chance also commeth by ouermuch bleding at the nose, or other where, or issuing of the flowers unmoderately. And so saith Hypocrates, if the woman yeld flowers after her conception, it cannot be that the feature doo long proue, the which saying must be vnderstād, if they flow vehemently, or that the partie be weake & very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowers may issue, and yet no daunger. For as yet little food and nourishment satisfiyeth the conception for the smallnesse thereof.

Item, to be let bloode may be the cause of aborcement, which must be vnderstand in such as haue but little store of blood: but such as haue great copie and plenty of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after þ fourth moneth, and before the seventh. Howbeit, I would that none should be let blood, except some great and waighty cause did require it.

Item, it may come by taking of some strong purgation before the fourth moneth, & after the seventh moneth.

And if it be so that any necessity do so require that she must needes receive a purgation, let it be done betweene the fourth and the seventh moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall flise, be it bloody or otherwise, and specially if the woman be

be weake & spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomiting may be the cause of aborcement, for by ouermuch galping and reaching vpwards, the Cotilidons may be broken, and so the feature to perishe.

Item, ouermuch famine or hunger, and also sharpe and feruent sicknesse may be the cause thereof, as the pestilence, apostume in the brest, and sodaine palse, the falling sicknesse. &c. Also ouermuch drunkennesse, and excesse feeding and surfetting, by the which the byrth is suffocate and strangled in the belly, and the food corupt for lacke of due digestion.

Item, if the birth be sick by any outward or inward cause, or if the secondyne in the which the feature is contayned, doe breake before his tyme, and the humours and waters of the same flowe and issue forth, causinge the place to be slipperie, and so the byrth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and child.

And therefore ought women with child to exchew much bathing or going to the hot howses in theyr tyme, for that may do hurte three wayes.

First, that it kyndleth or enflaith the ayre or breath contayned in the body, and so stifleth the child, and sometime the mother to.

Secondlie, that it relaxeth, dissolueth, and looseth the Cotilidons, and so maketh the byrth to issue foorth. Thirdly, the vffer heate of the bath, increaseth the inward heate of the body: in somuch, that the birth not being able to sustaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the

tyme, or about the tyme of labour, she may vse bathes, as I declared before, for the redyer and more expedite deliuernace.

Cause of a  
aborcement  
by mutation  
of the wea-  
ther.

Item, the intemperancie and mutation of the ayre and weather, may be cause of aborcement. For (as Hypocrates wryteth) whensoeuer the winter is hott and moyst, and the spring tyde after cold and dry, such women in that spring tyde may soone and of a light cause haue aborcement: Or if they aborce not, yet they shalbe deliuered with great payne, and the birth shall be very weake and sickly, so that it shall dy streight, or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hott and moyst wether heateth and moysteth the womans body and by that the body is opened, vnloosed and resolved, no lesse then though she were euery day bathed, and vpon this when the spring time commeth, if it be cold and dry, finding the body open and vnloosed after such sort, the cold entreth and pearceth the body the sooner and the more vehemently: and the birth feeling the sodaine cold and chaung of weather, pyneth awaie and dyeth in the mothers bellye, or anon after it is deliuered: or if it be aliue, it lyketh not, nor proueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, daunsing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt is

is much more greefe and paine to the wooman, then the very naturall labour, for such thinges as chaunce to man or wooman contrary to nature, or before nature doth require it, is farr greater greefe, then the same happening and comming in his due season.

*Signes whereby ye may foresee aborcement*



When the wooman shall labout before her tyme, these signes are wont to go before. First her brestes which before were hole, sound, and full, shall begin to ware lesse, to fall, and to flagg, and then euer for the most parte aborcement followeth. But if it be so that she goe with two childdren at once, if one of the brestes swage, which before was in good liking, the other remayning sounde and safè, then looke of what syde the brest is of, and the child of that syde is in perill. Wherfore Hypocrates wryteth, if the right brest shake or flagg, the masculine or male birth is in perill: if the left, the femal byrth, because that for the most part when there be two at once, the one is masculine, the other feminine: the man lyeth in the right syde, the wooman in the left most commoly.

Also another signe of aborcement is: when the wooman hath great Payne and doloures of the Matrix, and that she beginne to ware redd in the face, and all partes of the body to shake and tremble, as though it were in a feuer, or the palsie in the head. Item when she feeleth great ach in the inner parte of the eyes toward the braines, the rest of the body taken as it were with a weariness, without any outwarde aparante cause why: these thinges portend and signify aborcement

ment to be at hand, specially if at the same tyme the flowres issue also.

Item if the womans body doe swoell and inflate w<sup>th</sup> a certaine hardnesse or stiffness, and that she feele stiches, and as it were ventosity or wind, running from one syde of the body to the other, and yet the belly notwithstanding, being nothinge the more ponderous or waughtie, and that the same inflation do persiste and continue any whyle, the woman taking and eatinge such thinges the which haue vertue to discusse and vanquish ventositie and windinesse: this thing I say doth betoken perill of aborcement through ventositie and inflatio, and that cheefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared evident and sufficient signes, whereby may be prouided and foreseen the aborcement before it come. Now will I shewe you the remedies whereby it may be auerted and let.

Remedies  
whereby to  
avoid aborce-  
ment.

The cheefe remedy to auoid aborcement is, to shun all such thinges which may be cause of it, the which I haue competently entreated of alredy: but if ye feare aborcement, because that the mouth of the Matrix be ouer ample and large, then must ye vse such thinges whose operation is to contrahe, constraine, and bringe together, as Bathes, fumigations, Oyntmentes, Plasters, Odoures, and such like, of the which I haue spoken before, and such thinges the which expresse and stint the flowres flowing ouer much after the birth.

Againe, if ye feare this perill, because the mouth of the Matrix is moist and slippery, other because that the Cotilidons be replete and fulfilled with viscous humours

humours, and with inflations or ventosities: then may yee defende it by vsing of such thinges whose qualities be to purifie, cleanse, exicate, or dry, and to represse ventosities, whereof also we haue made mention here before.

Howbeit, in all this matter, lett not to make some expert p̄fisition of your counsaile, if ye may haue such one, for because that many such thinges come, and not all by one way or meane.

And if yee doubt perrill for because that the Matrix or other places about bee infected, exulcerated, or ap̄stumate, or hauing the stone or strangury, and such other thinges: then aske and vse the aduise of some well learned medicine, and he shall shew you how al things shalbe recured.

If againe ye feare aborcement because the partie is very weake and low brought, then let her feede on such thinges the which moisten and nourish well or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe if the woman be taken with any sharpe and fell disease, then let her bee cured of the same as shorly as can be, with such thinges the which appertayne to the curing of such disease: or if shée haue sustayned any long famine or hunger, then let her bee fedd with good meates and drinke moderately taken: and if she haue surfeited by ouermuch eating and drinking (as now a dayes most commonly people doe) then let her abstaine for a time, and if it may be conveniently doone, lett her receive some easy and gentle medicine, which may alleuiate and lighten her of her surfeitinge burthen, especially by vomitinge, for the which purpose, geue her

halfe a pynt of water luke warme, wherin hath bene  
sodden two sponefulls of clarified hony, and then af-  
terward if it come not of it self, with her finger or with  
a feather put into her throte, let her prouoke her selfe to  
vomit.

Now if it be soe that the woman abound in blood,  
then shall it be very good a little to let her blood, both  
for her selfe, and also for the byrth, which thorowe ouer  
much abundance of it, might happen to be suffocated  
and strangled: of the which thing also I haue spoken  
largelie before.

Furthermore, if the woman feare aborcement, by  
reason of continuall cough, or ouermuch vomit and par-  
breaking, or the fluxe, or of the disease called Tenasmus,  
or of ouermuch issuing of blood, whether it be by the  
nose, or other partes of the body, aske the aduyse of a  
physition for remedy, if for the fragility, tendernesse,  
and bracke of the seconde, she feare this aborcement,  
for because that in this case the seconde shall not be a-  
ble to hold and containe the birth. As for this, there is  
no other medicine to defend it, but onely that the par-  
tie take heede that she hurt not her selfe by ouermuch  
moving or stirring, as by labouring, daunsing, runing,  
standing, fast going, or carying of ponderous or waigh-  
ty thinges, or lifting of the same. And to be short, let  
her with all wariness take heede and be diligent that  
she exchewe and abstaine from all such thinges the  
which might couse and induce aborcement.

Of dead birthes, and by what signes or tokens it  
may be knowne, and by what meanes it  
may also be expelled. Chap. ix



T shalbe now conuenient for vs to speake  
of dead birthes, how it shall be knowne  
that they be dead, and how they may be  
expelled from the mother.

Signes to  
know whe-  
ther the child  
be dead in  
the mothers  
wombe.

Signes then that the birth is dead in the Mothers  
Wombe, be these.

- i. First, if the mothers brestes doe sodenly flake, as I  
touched before.
- ii. If it mooue it selfe no more, beeing woont before to  
stirre.
- iii. If when the mother turneth her from the one side  
to the other, shee feele it falling from the one side to the  
other like a stone or a dead waight.
- iv. If her belly and nauill begin to ware colde, which  
before was wont to be temperately heat.
- v. If any stincking and filthy humours flow from the  
Matrix, and chiefly after some fell disease.
- vi. If the womans eyes ware hollow, and that her  
coulour chaunge from white to swart and dunne cou-  
lour, and that her eyes and nose ware astonied, and  
haue not their right vse, and her lippes ware wanne.
- vii. If beneath the Pauell and about the secret parts  
she feele great thong and paine, the coulour of her face  
chaunginge into worse and worse, otherwise then it  
was wont to doe.
- viii. If she haue appetite to eate such things which be  
against

against nature, and not wont to be eaten or drunken.  
ix. If she be in her sleepe vexed with bayne and terrible dreames.

x. If she be payned continually with the strangury, or that she enforce her selfe much to the stoole, and with all her power, and yet can not do any thing.

xi. If her breath begin to stinke, the which thinge lightly happeneth two or three dayes after the byrth be dead.

xii. If the handes put into very warme water, and then layd on the womans belly, and the childe stirre not, is a signe that it is dead.

Of all these signes nowe, the more that come together of them at one tyme and in one person, the surer may ye be that the birth is dead, the which being once dead all diligence must be had that it may be expelled out of the womans bodie.

But here must ye see againe whether it may be expelled, the mothers life saued or no: for sometyme it chanceth that the mother dyeth withal, and somtimes the Mother doth well and prospereth.

Whethir the Mother shalbe in perill withall, or no, by these thinges shall ye knowe. If the woman being in the labour sowne or feare, as though she were in a trance: if her remembrance fayle her, and she ware feeble and scant able to moue or stir her selfe: if she (called with a loude boyce) can answe nothing at all, or els very little, and that very softly, as though her voice began to faile her: if she be inuaded or taken among in the labouring with conuulsion or shrinkeling together: if she refuse or cannot brooke meate: if her pulces beat very fast, the which signes when ye see in y woman labouring

To knowe  
whether the  
mother shall  
be in perill  
or no.

bouring, it is an euident token that she shall not liue long after her deliueraunce, wherfore omitt the cure of her to the handes of almighty God: but if none of these signes do appeare, then haue good hope, for the woman shall doe well, the birth beeing once departed: wherfore give all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the <sup>Two meanes</sup> to expell the <sup>dead birthes</sup> which thing may be done by two wayes, either by me- dicines expulsive, or els by certaine instrumentes made for the nonce.

First without instrumentes, with this fumigation. Take either the hooue or dounge of an Asse, and put it on coles, and let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castorium*, Brimstone, *Galbanum*, *Oppoponacum*, Madder that the Diers occupie, Pigeons dounge, or Hawkes dounge, beat all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nutt, & then put one after another in the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another. Take Encense, *Oppoponacum*, *Galbanum*, Brimstone, of each like much, beate them together, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A posion for the same purpose. Take *Asafetida* halfe a dram, of Rue three drams, of Myrrhe two drammes, and beate them to powder, and geue to to the woman at each time a dram of this pouder with white wine, or with wa- ter in the which Sauine is sodden.

Another Take Figgis, Fenegreke, Organie, and seeth

them in water, the which geue vnto the woman to drinke: for this drinke will engender lubricity and slippernesse in the neather partes, and vse also some of those things which haue vertue to prouoke the byrth, whereof we haue entreated before.

Item, certaine pessaries, or suppositaries concerning the same. Take Gumme, Ammoniack, *Oppoponacum*, *Heleborus niger*, *Staphisager*, *Aristolochia longa*, and *Colocinthis* without his kernels, beate all these together, temperinge them with Oxe gall, and also with the iuice of freshe Rue, then make a pessary of wollen, and annoynnt and wett the pessary with the sane, conueying it into the secret places.

Item Another. Make a pessarie of woollen, of the length and thicknesse of a finger, and dip it in the iuyce of Rue in the which is dissolued a quantity of Scamony, & doo with that pessarie as before.

Item, take *Aristolochia rotunda*, Sauiue, Gardeen Cres- ses, of each like much, beate them to powder, and temper them with Oxe gall, with this annoynnt a pessarye made and ordered as before is spoken of.

Item, if the woman drinke the milke of another woman, it will stir and expell the birth.

Item, take of the iuyce of Dittaine, or of the powder of the roote of the same hearbe, two drammes, and geue the same to drinke to the woman with wine, except she be in great heate, for then shall ye geue it her with luke warme water, and this shall expell the dead byrth without anye perill to the Mother.

Item, take of Myrrhe foure drammes, of Cinamome, *Galbanum*, *Castorium*, of each two drammes, of *Oppoponacum*, one dram, all those beaten and tempered together with Oxe gall, make pilles of them, wayng eych of them a dram,

a dram, and with the fume of those, perfume the neather partes, by this vapour the dead birth is brought forth, inflation and suffocation of blood is expelled.

Item, take of water Minte, Southernewood, Mugwort, of each a handful, of *Asphaltum* halfe an ounce, of Madder, two ounces and an halfe, of Camomell, Horehound, Fene greke, of each two ounces, seeth all these thinges together in raine water, in the which let the woman bath her selfe: then take of Hennes grece and Duckes grece, of ech foure drammes, to the which ad two ounces of the oyle of Dill seede, with this oyntment annoynce the womans heade coming out of the bath, then take Date stones, and beate them to powder a dram and a halfe, with a scruple of Saffron tempred together with white wine, the which let her immediately drink after she come forth of the bath.

Item, take *Oppoponacum*, and make thereof a pessarie, the quantity of a finger, conuay it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dramme or somwhat lesse, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being dissolued, geue it to the woman to drinke.

Item, a plaster for the same. Take *Galbanum* beaten and tempered with the iuice of Motherwort, and of this make a plaster by puting to of waxe a certaine quantity: then take a linnen cloth of such length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one syde to another, on this cloth spread this plaster of the thicknesse of a strawe, and lay it to the belly.

Item, take the Triacle which is called *Diateffarum*; and geue it to the woman to drinke, and it will expell the dead birth.

But

But if all these medicines profit not, then must be vsed more seuere & hard remedies with instrumentes, as hokes, tonges, and such other thinges made for the nonce. And first the woman must be laide along vpright, the middle part of her body lying hyer then all the rest, companied of women assyting her about, to comfort her, & to kepe her downe, that when the birth is plucked out, she ryse not withall. Then let the Midwife annoynct her left hande with the oyle of whyte Lillyes, or other that may make it supple and smoth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hooke, and such other instruments to plucke it out withall.

If so be that it lye the head forward, then fasten a hooke either vpon one of the eies of it, or the roofe of the mouth, or vnder the chin, or on one of the shoulders, which of these partes shall seeme most comodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lye the feete forward, then fasten the hooke on the bone aboue the priuie partes or by some rib, or some of the back bones, or brest bones: & whē this hooke is thus fastned, the midwife may not by & by draw & pluck at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, & then tenderly let her draw both together, so that the birth may proceede and come forth on both sydes equally, mouing it from one syde to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the forefinger well annoyncted, if it chaunce to stick, or to be let any where: and as it cometh forth

forth, alway to remoue the hooches farther and farther on the dead birth..

Againe, if it chaunce that one of the handes onely of the byrth do appeare, and that it can not conueniently be reduced and returned vpward agayne, by reason of the narrownesse of the place, then bynde it with a linnen cloth that it slip not vp againe, and then to plucke it outwarde vntill such time that the whole arme be out, and then with a sharpe knife cut it of from the body: and euen so doe if both handes appeare first at once, or one legge, or both, if they cannot be returned backe to be othewise taken out conueniently. As ye cut the armes from the shoulders, so likewise cutting the legges from the thighes, for the which purpose the Chirurgians haue meete instrumentes made for the nonce, with the which such legges and armes may soone be cut from the body. These partes being once refect and cut from the body, then turne the rest, so that it may easily proceede, with as little payne to the mother as may be.

If it be so that the childe's head be so swollen by inflation, swelling, or resort of humours, that it will not conueniently issue out at that narowe place: Then let the Midwife with a sharpe penknife cut open the heade, that the humours contayned in it may issue and runne forth, and so the head to waxe lesse, able to be plucked out: But if it be so, that (not by any such casuallie) the head be big but of anaturall growth, then must the head be broken in pieces, and the partes euermroe taken forth with such instrumentes as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come foorth, yet the breste parte would not follow for greatnessse: Then must

ye breake and cut likewise that part, vnto such time that it may be had forth, And euē so likewyse if all the restē of the body shoulde be so swollen that it woulde not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermore, if by chaunce or disease it come to passe, that the mouth of the Matrix be exulcerate or apostumate, so that the passage be made the narower, by that meanes, the dryer, and the more contract: then must ye first study and endeouour you to supple and ease the places by oyles and other greaces, such as I spake of sufficiently before in the fourth Chapter, with bathes and fumigations.

Also if the dead byrth come sydelonge, then must ye do what may be done to conuert & turne it to such fashyon, that it may most easily be brought forth. The Matrix and other secreteſ must be annoynted, perfumed, and vapoured with ſuch thinges the which may make it more ample and large. If it can not be thus had forth whole, then let it be cut out by peece meale, as is before ſpoken of. And if after this deliuernace the flowres iſſue ouer vehemently, then vſe ſuch thinges as haue vertue to restrayne them, of the which I haue ſpoken in the vi. Chapter before.

But contrary to all this, if it chaunce that the woman in her labour ſhould dye, and the child hauing life in it: then ſhall it be meete to keepe open the womans mouth, and alſo the neather places, ſo that the child may by that meanes both receiue and alſo expell ayre and breath, which otherwife might be ſtopped, to the deſtruction of the child. And then to turne her on the left ſyde, and there to cut her open, and ſo to take out the child. They that be borne after this fashion are caſled Cesars, for becauſe they be cut out of their mothers belly: Wherupon alſo the noble Ro-

maine

mayne Cesar the first tooke his name.

*In the last Chapter of this booke be briefly recited certaine exper-  
medicines, which bee most requisite to the cheefe pur-  
pose intended in this present booke.*

## Chapt. X.



Or somuch as the principall entent and end of this booke is, to shew the meanes and medicines whereby the womans labour may be made more easie: therefore here I will compendiously set forth certaine medicines, oyntmentes and emplasters, such as shalbe sufficient and most requisite to that purpose, and such as hath bene well experimented and practised: The which also it shalbe conuenient (for them that may) alwayes to haue in a rediness against their tyme of neede. For although that Nature be the cheefe and head doer in all this busynesse (as in conception, bearing, and the byrth: ) yet notwithstanding, medicines many tymes doe helpe, ayde, and fortifie Nature, being sometyme impedit and let, yea, impotent and not able to doo her office as should appertaine.

When the time then of the womans labour is come, if she labour long and painefullly, and yet the birth do not proceede: then for the more expedite and quicke delieurance, geue her of this medicine following.

Take of the finest Cinamome that may be chosen. *iiij.* drammes, and with a sharpe knife first shred it in verye small peeçes, and then beate it to very fine powder.

Item, of Saffron dryed by the fyre till it be blackish, of

*Cassia lignea*, fine Reubarbe, Sauine dried, Myrrhe, of each of these seauen scruples, of pure Muske xvij. graines, euery of these simples exquisitely by themselues powdred, and then perfectly mixed in one, with vj. or viij. droppes of Maluese, temper the whole mase into little roundels or trochiskes, each waying a dramme. And in time of neede at the womans labour, geue her hardly the waight of vj. d. of these trochiskes beaten into fine powder, with iiij. spoonefulls of Hysope water, and other iiij. of good Wine secke.

This medicine is not onely profitable at this time to prouoke the birth, but also is notably good to expell the after birth, or any other such like matter in that place, ha- uing need of expulsion.

Item, if neede doe so require, it shall be very expedient to haue this emplaster following in a readinesse, the which spread abroad vpon a linnen cloth either els vpon leather, and so applied to the bottome of the belly in as large manner as may be, dilateth and openeth the pores of that parts, amplifieth, enlargeth, and dissolueth them, whereby that that is contayned in the belly findeth the freer issue, to the lesse greeuance of the mother.

Take of *Emplastrum de Melliloto*, of *Diachilon*, of *Oxy-  
croceum*, of each two ounces, of the rootes of *Asarum*, of wild Nepp dried, the leaues of *Bemioim*, of tosted Cum-  
min, of each two drammes, of good *Castorium*. iiij. drams, of the oyle of Dyll one or two spoonefulls: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them altogether perfectly.

Item, the same emplaster may serue to be laide ouer all the bottome of the belly & the priuy passage, to prouoke and draw foorth the latter or hinder birth if neede be: But if that be not strong inough, then lay too this plaster follo-  
wing,

wing, which is of much more efficacie, force, & strength.

Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, *Myrrhe*, of each an ounce, of *Colloquintida*, *Heleborus niger*, of each two drammes, of *Castorium*, *Perethrum*, and *Storax liquida*, of each three drams, of *Trupentyne* and *Petroleum*, of ech foure drammes. First ouer a soft fyre temper the *Turpentine*, *Petroleum*, and *Storax liquida*, togster, then thereto adde *Colloquintida*, *Heleborus*, *Castorium*, and *Perethrum*, being first well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum* and *Myrrhe*, beinge first dissolued in good *Maluesey*, and so take it from the fyre, and labour it with your handes. This plaster is of great effect to prouoke the after birth.

Item, vnsyt Leekes stamped and fryed with butter, and so laid plasterwise to the belly serueth well for the same.

Item, the leaues or flowers of *Marigoldes* drunke with white Wine, expell the after birth. Also the sayd leaues and flowers dryed, and at tyme of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priuie parte, prouoketh out merueylously the after birth.

*Item a comfortable potion, to be taken after the deliueraunce of che childe.*

Take of the sweetest garden Mintes, greene or dry, of the leaues of *Baume*, greene also or dry, of the leaues of *Maioram*, the rootes of *Fennell*, the pith taken out, the flowers of *Buglos*, of *Rosemarie*, of *Ruds*, of *Borage*, and of dried red Rose leaues, of each of these halfe a hādful, more or lesse as it pleafeth you, of *Cloues* & *Mase* brused a little, the waight of two pence, of *Cinamone* shredd in small

portions the waight of six grotes, knit all these together in a clout or little linnen bagge, and hang the same bagge in a quart of Borage water the space of a day and a night: then take out the saide bagge, and reserue the water, of the which take one halfe, and the other halfe of pure wine Secke, or els Muscadell: and beeing mixte together, putt thereto a little of the conserue of Barberies, conserue of Borage flowers, conserue of Rosemary flowers, and drink hereof euery day the space of foure or five dayes, at once foure spoonefulles of the water, and other foure of the foresaid Wine. And this potion shall both comfort the womā, & also help greatly to the expulsion of all noysome thinges to be expelled.

And here it is woorthy to be noted, that where as it is a common vsage to geue often to women in their child-bed caudells of Otemeale, thinking and saying thereby the woman to be scoured, whereas in deed the said Otemeale is a notable binder and dryer: Therefore ye shall vnderstande, that the right vse thereof is, to geue it to such as haue already bene wel & sufficiently scoured and cleansed from their after birth, & other thinges to bee looked for in this time and case: but if the woman be not sufficientlye purged allready, then giue her no Otemeale cawdels, ne other thinges that may binde.

And thus I make an ende, praying the women readers hereof, to accept and suffise themselues with these few medicinces heere in this Chapter mentioned, and often by me and other practised. The which thing if they shal do so, it shall (no doubt) be occasion to me the soner to retake this matter in hande againe, and to refresh and furnish the same with new & much more excellent experiences then hath beeue yet hitherto read or seene in any booke concerning such

such matters.

And as touching the aboue Trochisks & emplasters de-  
scribed here in this place, ye shal find them alwayes ready  
made in Bucklers berie in London.



### THE THIRD BOOKE.

In this first Chapter of the third booke, is first decla-  
red the matters therein contayned, and then  
how the Infant newly borne must be  
handled, nourished, and loo-  
ked to. Chapt. I.



In the second booke we haue suffici-  
ently and at length declared the ma-  
ners, fashions, and diversities of  
birthes, with the daungers and per-  
illes often chaunsing to the wemen  
at their labours, and after the same.

And nowe here in this thirde booke shalbe intreated  
what is to be done to the Infant borne. And how to  
choose a Nurse, and of her office: with manifold me-  
dicines & remedies against sundry infirmitie, which  
estsoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by &  
by the Nauell must be cutt three fingers breadth from the  
bellye, and so knit vp, and let be strued on the head of that  
that remayneth, of the powder of Bole Armemiate, and

*Sanguis Draconis, Sarcocola, Mirrhe, and Cummin, of each like much beaten to powder: then vpon that bind a peece of Wooll, dipped in oyle Oliue that the powder fall not of. Some vse first to knit the Nauell, and after to cut it so much, as is before rehearsed.*

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childe's tongue be, if it be a man child. Item, Auicenna saith, that dyuers thinges may be knowen by markeing of the childe's Nauell: for (as he sayth) when the woman is deliuered of her first child, then behold the Nauel of the child: which if in that part of it which is next vnto the body it haue never a wrinkle, it portendeth and doth signify perpetuall from thenceforth sterilitie or barrenesse: and if it haue any wrinkles in it, then so manie wrinkles, so many children shall the woman haue in tyme to come. Also some ad to this, and say, that if there be little space betweene these wrinkles in the Nauell, then shall there be also little space betwene the bearing of the children: if much, it signifyeth long tyme betweene the bearing of them: but these sayings be neyther in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the nauell is cut of, and the rest knit vp: annoynt all the childe's body with the oyle of Acorns, for that is singularly good to confirme, stedfast, and to defend the body from noysome thinges which may chance from without, as smoke, colde and such other thinges: which if the Infant be greeued withall straight after the birth, being yet very tender, it should hurt it greatly.

After this annoynting, wash the Infant with warme water, and with your finger (the nayle being pared) open the childe's

childe nosethrils, and purge them of the filthinesse. And that the Nurse handle so the childe sitting place, that it may be prouoked to purge the belly. And cheefely it must be defended from ouermuch colde, or ouermuch heate.

After that the part extant or the knot of the Nauell is fallen (the which commonly chaunceth after the third or fourth day) then on the rest remayning, strew the powder or ashes of a calves hoofe burnt, or of Snayle shelles, or of the powder of lead, called red lead, tempered with wine.

Furthermore, when the Infant is swaddeled and laid in Cradell, the Nurse must geue all diligence and heede that she bind suery parte aright, and in his due place and order, and that with al tendernes and gentle entreating, and not crookedly and confusely, the which also must be done oftentimes in the daye, for in this is it, as it is in young and tender imps, plantes, and twigges: the which euen as ye bowe them in their youth, so will they euermore remaine vnto age. And euen so the infant, if it be bound & swaddeled, the members lying right and straight, then shal it grow straight and vpright. If it be crookedly handled, it will grow likewyse. And to the il negligence of many Nurses, Nurses maye may be imputed the crookednesse & deformity of many a child groweth man and woman, which otherwise might seeme aswel fa-  
By the onely negligence of Nurses maye crooke backed, & wry legged

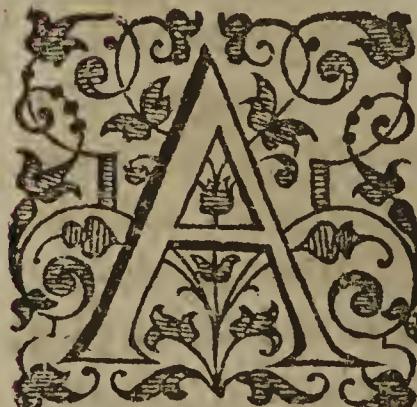
Item, let the childs eies be often times wiped & clenched with a fine and cleane linnen cloth, or with silke. And let the armes of the Infant be very straight layde downe by the sydes, that the may grow right, and sometime stroking the belly of the child before the vesick or bladder, to help to ease, and to prouoke the childe to the makinge of water: and when ye lay it in the Cradell to sleepe, set the

Cradell in such a place, that neither the beames of the Sunne by day, neither the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the heade euer somewhat hyer then the rest of the body.

And farther, let it be washed two or three times in the day, and that anone after sleepe, in the Winter with hott water, in the Sommer with luke warme water: neither let it fary longe in the water, but vnto such time as the bodye begin to wax red for heate, but take heed that none of the water come into the Infantes eares, for that should greatly hurt his hearing a nother way.

Then, to be short, when it is taken out of the bath, lett it be wiped and dryed with gentle and soft linnen clothes warmed, and then to lay it on her lapp the backe vpward, the which with her handes let her tenderly stroke and rub, and then to lap it vp, & to swaddell it, and when it is swadled, to put a drop or two of water into the nosethrilles of it, is very good for the eye sight. And so to lay it to rest.

*Of the Nurse and her milk, and how long the chylde  
should sucke. Chapt. II.*



S concerning the bringing vp, nourishment, & geuing of suck to the child, it shalbe best that the mother geue her child suck her selfe, for the mothers milke is more conuenient and agreeable to the Infant, then anye other womans, and more doth it nourish it, for because that in the mothers belly it was wont to the same, and fed with it, and therefore also it doth more

more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most holsome for the childe, as *Auicenna* wryteth, it shall be sufficient to geue it sucke twise or thrise in a day. And alwaies beware ye geue not the child to much sucke at once in this tender age of it, for cloying of it, and lest also it loth it: but rather let it haue often of it, and little at once, then fewe tymes, and ouermuch at once. For such as be ouer cloyd with the mothers milke, causeth their body to swell and inflate, and in their vrine shall it apeare, that it is not ouercome ne concocted or digested in the childe: which thing yet if it chance, let the Infant be kept fastinge vntill such time as that which it hath receyued alredye be completely digested.

Item, if the mothers milke be somewhat sharpe or cholerick, let her neuer geue the child her brest fasting. If it be so that the mother cannot geue the Infant suck her self, eyther for because of sicknesse, or that her brestes be sore, & her milke corrupted: then let her choose a holsome nurse, with these conditions following.

First, that she be of a good colour and complexion, and that her bulke and brest be of good largenesse. Secondly, that it be not to soone ne to long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she be of meane and measurable lyking, neyther to fatt ne to leane. Fourthly, that she be good and honest of conuersation, neyther ouer hasty or iresful, ne to sad or solome, neith: r to fearefull or timorous: for these affections and qualities be pernitious and hurifull to the milke, corrupting it, and passe forth through the milke into the child, makinge the childe of lyke condition and maners. Also

that they be not ouer light and wanton of behauour. Fiftly, that her brestes be full, & haue sufficient plenty of milk, and that they be neither to great, soft, hanging, and flagginge, ne to little, harde, or contract, but of a measurable quantitie.

The consider-  
ation of the  
Nurses milke

Also looke vpon her milke, taht it be not blackish, blewish, gray, or reddish, neither sower, sharp, saltish, or brackish, neither thin and fluy, neyther ouer grosse and thicke, but temperately whyte, and pleasant in tast.

And to be short, that milke is best & most to be chosen, of the which a drop being milked softly vpon the naile of the thumbe, holding your finger stil, it rolleth not of, neither fitteth abroad, but if ye moue your hand alittle it will flyde of by and by: but if when it is milked on the nayle it spread abroad, and flit by and by, then is it to thin, but if it cleave still when that ye moue a little your hand, then is it to spisse and thicke. The meane betweene both is best.

If it be so that the Nurses milke be to hot, sharpe, or colericke: then let her neuer geue the child sucke, her selfe being fasting.

Dyuers cau-  
ses of the de-  
fect or failing  
of milke.

Sometimes it chaunceth, that the mothers or Nurses milke doth faile or decrease, the which thinge may come by dyuers causes: as by sicknesse, by disease in the brestes, or by taking of cold in the same, and so stopp and cludder the milk, or for because she lacketh such thinges the which might engender milke, other by ouermuch fasting, hunger, and thirst, the which causes must be well considered: and then according to that, minister a remedy.

Thinges which do augment and encrease milke be these.

Lether vse to eate Parsenep, either the seed or the roote:  
also

also the seede or roote of Fenell, sodden in the broth made with Barley or Cicercula, let her eate of that with other meates that she feedeth on.

Item, to eate sheepe's brestes, and the milke of them is good.

Item, take an ounce of cow butter, and dissolue it in warme white Wine, the which let the Nurse drinke.

Item, boxing vnder the brestes doth well, without scurfification.

Item a plaster for the same of Frankencense, Mastick, & Pitche, laid to the brestes, or vnder the brestes, the skinne first being annointed with oyle, lest it should cleave ouer fast to the place.

Item, it shalbe very good to rub softly with the hande the brestes, or els in bathing after dinner or supper, to cause some to sucke her brest.

Item, take the oyle of white Lillies, or of Violettes, and mingle with it Muske, Encense, and *Laudanum*, well tempered together, in the same dip a peece of Wooll, & clapp it to the brestes, and soke them with it.

Item, washe them, & soke them oftentimes with wine, in the which is decoct and sodden Mintes, Roses, Violets, and Xiloaloes. Also to eate of the broth in the which is sodden a Hen, with Cinamome, Maces, *Cardamomum*, and also the yolke of an egge.

Item, it is good for her to eate freshe cheese and milke, and to refrayne from all manner of great labour and harde workes.

Also porrage made of beane meale, Ryce, and breade made of fine flower, tempered with Milke and Sugar, putting to it also a quantity of Fenell seede, or of the leaues, is very good.

Item, take of Annis seede, of *Siler montanum*, of ech threec drams, of Christall beaten to powder two drammes, & as much of Sugar, geue her this to drinke about ten dayes, at morning, euening, & midday.

Item, take of Fenell seede, or the leaues, and of Horehound, of each two handfulles, of Annis seed four drams, of Saffron beaten one scruple, also of freshe Butter three ounces, and seeth all these in sufficient water, making hereof a plaster, the same plaster whilst it is hot, laye it to the Nurses brest.

Item, take of Commin seede an ounce and an halfe, of clarified Hony three ounces, seeth it in fiue pyntes of wa-ter, altogether put into a new pot, & let it seeth to the third parte, and of this decoction geeue the Nurse often-times to drinke.

Item, take of Beetes well washed one ounce, of Commin halfe an ounce of Hony six ounces, of these mingled and tempered together, make an electuarie, of the which let her take both in the morning and euening, at each time a spoonefull.

Item take two drams of Cristal beaten into fine pouder, and deuide that in foure equall partes: one of these partes geue vnto the Nurse, the space of four daies to drink, with broth made eyther of Cicer, or els of peason.

Also all these thinges following encrease and augment milke in the brestes: Annis and Annis seede, Dill and the seede, Horehound, *Cardamomum*, freshe Cheefe wortes made of ould Chese, Cicer, Cristall beaten to pouder, and taken with Hony, Lettuce, Fenell, Wine in which Rosemarie or Sauery be sodden.

Item, to abstayne from venery or mans company: for ifshe vle that, it shall spend and consume the milke, and make

make it vnsauerie and vnholsome, neyther can the childe  
well brooke it, but most commonly shall cast it vp againe,  
because it cannot digest it.

Also it shalbe best that the child suck not of the mothers  
brest by and by, as soone as it is borne, but rather of some  
other womans, for a day or two, for beeause that the cream  
(as they call it) strayght after the birth, the first daye in all  
women doth thicken and congeale.

Item, if it chaunce that the Nurse be ouer sore lasked,  
or that she be ouer sore bound, so that she take anye medi-  
cines to remedy it: then let another geue the child sucke  
whylest she be recovered againe. And when the child is  
laide in cradell to be rocked, rocke not to fast, lest through  
ouer much rocking & stirring, the childeſtomacke turne,  
and the milke there corrupt for lacke of rest.

*Auisen* aduiseth to geue the child suck two yeaſes: how-  
beit among vs most commonly, they ſucke but one yeaſe.  
And when ye will weane them, then do it not ſodenly, but  
a little and a little, and to make for it little pilles of bread &  
Suger to eate, and accustome it ſo, till it be able to eate all  
manner of meate: and this ſhall ſuffiſe for the education  
& bringing vp of infantes at this time. Notwithſtanding  
dyuers other thinges heere are left vnspoken of, another  
time, God willing we ſhall declare them at large.

How longe  
the child  
ſhould ſucke.

Of dyuers diseases and infirmities which chaunce to  
children lately borne, and the remedies there-  
fore. Chapt. III.



Although there be in manner infinite diseases which happen to Infantes, as writeth Hipocrates, Galenus, Rasis, Auicenna, & dyuers other: yet for breuitie and shorthenesse we will rehearse heere onely such of them which moste commonly happen to the same, and that be these: exulceration of the gummes, flix of the belly, or ouermuch loosenesse of the same, the belly hard bound, the cramp, the cough, and distillation of the head, shor windinesse, bladders on the tongue, exulceration or clipping of the mouth, apostume in the eares, apostume in the braine, swelling and bolning of the eyes, scumme or creame of the eies, the feuer, guawing in the bellie, the body swelling and puffed vp, often sneesing, wheales or bladders of the body, swelling of the coddes, swelling of the haull, unsleepiness, yexing, appetite to parbrake, fearefullnes in the dreames, the mother, issuing out of the fundement gut, wormes in the belly, chausing, the falling sicknesse, the consumption, the pallsie, tremblinge of the partes of the body, the stone, goggle eies.

How to care and to remedy all these nowe will I  
shewe in order.

Of exulcer-  
ation of the  
gummes

**F**irst in exulceration of the gummes, are wont certaine pushes, & as it were wheales to grow on the gumms, or in the corners of the iawes, the which put the place

place to much greeuaunce: and to remedy this, it shalbe good that ye with your finger rub the Infantes gummes, and the pushes or whelkes withall, and then to annoynce the same gummes with oyntment made of Hennes grece, Hares or Conies braine, oyle of Camomel mixt with Honny: then take water, and in it seeth Camomell and Dill, the which water being hot, powre it on the childeſ heade, holding it a foote aboue the head.

*Of the flix and ouermuch loosenes of the belly.*

**F**or this take the seede of Roses, Commin, Annis, and <sup>For the flix  
in children.</sup> the seede of Smallage, beate all these together, and make them plasterwyſe, and lay it to the childeſ belly.

And farther, if that it which the Infant yoydeth be of red or yellowe colour, then geue it to drinke of the syrope of *Roses*, or of *Crabbes*, other els of *Pomegranates*, tempered with a little *Minte* water.

Item, take the seede of *Sorrell*, and beat it, then temper it together with the yolke of a roſted egg, and geue that to the child to eat, or els take the same seed bruised first, and then seeth it in a faire running water, thereof let the childe drinke two or three tymes the day.

Item, take a gal, and beate it to powder, then seeth it in water, with this water temper Barlie meale or the meale of *Mellium*, and make a plaster of it, the which lay vnto the childeſ belly.

Item if that that commeth from the childe be whytish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence, the which temper with the iuyce of a Quince, and geue it

to the child to drinke.

Item, take the meale of Barlye, temper it with the iuice of Plantane, and a little Vineger, and make it plasterwise, and lay it to the childeſ belly, but being first a little boyled together ouer the fyer.

Item, take the iuyce of *Centinodium*, and the whyte of an egg, & temper them together, to the which ad the powder of dryed red Roses, the powder of Hematites, Masticke, Frankencense, Bole Armeniake, *Sanguis Draconis*, and the rynes of Pomegranate, of all these mixed together make a plaster, and lay it (first warmed ouer the fire) to the Infantes belly.

Item, to washe the child with the water in the which be sodden leaues of redde Roses, is very good.

Item, take the iuyce of Camfely, and the iuyce of Plantane the more and the lesse, and in this put clay of an old furnace or ouen, and make of it a plaster, and lay it to the childeſ belly.

*To vnloſe the child being bounde.*

**I**f the child be ſo bound, that it cannot long time haue any ſtoole, then make a ſuppository of Hony, ſodden till it be hard and maſſye, and let the ſuppository be of the length of your little finger; and the bignesse of two Wheate strawes bounde together, then dip it into oyle, conuey it into the childeſ fundement.

Item, likewiſe you may make a ſuppoſitar of the ſtakē and the roote of Beetes, or els of the roote called Orefeſſe, or Floureluce roote, made of the quantitie before ſpoken, and conueyed into the ſitting place of the child.

Item, to geue to the infant as much Hony as a peafe to drinke

drinke, and to rubbe the belly a little, and to supple it with a peece of wooll dipped in oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may geue vnto the Nurse a medicine which hath vertue to vnbinde and loose, and the next day after let the child sucke her, and it will loose also the child.

Item, take of small Mallowes, of great Mallowes, of ech an handfull, of Fenegreke and Linefede of eche an ounce, of Holyke two ounces, of figges the number of ten, seeth all these together in water, and then stampe them in a morter, and put vnto it of Butter, and of Hennes grece, of eche two ounces, and of Saffron one scruple, and make a plaster of it vpon a linnen cloth, of the thicknesse of a straw, and lay it to the childe's belly, a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Helebores* both *niger* and *albus*, of eche, fifteen graynes, beate these to powder, then temper them with three spoonefuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe wooll, and lay it to the Nauel the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and seethe those together till they be thicke, then make a plaster thereof, and lay it to the belly beneath the Nauel.

*Remedie for the crampe, or distention  
of members.*

**I**f it chaunce that the infant be taken with the disease called the crampe, the which for the most part commeth of indigestion, and of the weakenesse of the power attractiue, and specially in such children the which be very fat and moyste, then shall ye annoynt all along the

backe of the infant with the oyle of blewe Flouredeluce or els white Lillyes, either the oyle of Rue.

If the crampe take the child whilst it stretcheth forth the armes, legges , and other members (as we be wont in gaping or yaning) then let it be bathed and washed in water, in the which prime Roses, Couslopes , or the flowers of Camomell be sodden, or els annoynt it with the oyle of Violettes , and the oyle of sweet Almons tempered together : and if the child be in great heate , annoynt him with the oyle of Violettes, or with oyle Olyue, tempered with a little white waxe , and also powre on the childeſ head the oyle of Violettes.

Remedie for the cough and distillation , or  
Catarrhes of the head.

**S**ometimes the childe is sore encombred with the coughē , and with distillation or running of humours out of the head, to the nose, the mouth , and the brest, the which ye shall remedie thus.

First powse warme water on the childeſ head , holding it a foote and a halfe from the childeſ head, and so do continually the space of halfe an houre , and in the meane while put a little Hony on the childeſ toungue to chawe vpon : then put your finger into the childeſ mouth , and depresse or hold downe the innermost part, or the roore of the toungue next to the throate , to prouoke the childe to vomite , and to voyde the grosse and viscouse humours which be cause of this ill.

Item, take Gumme Arabicke. Gumme Dragagant, the seede of Quinces, the iuyce of Lycorise , and Suger pene-  
dium,

dium, all this beaten together, geue euery day to the child a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanched, and onely the iuyce or water of Fenell, whereof when it is well sodden, let the child eate or drinke morning and euening, or any other time of the day.

And if it be so that the cough haue exasperate and made rough the toungue and the roofe of the mouth, then take of the seede of Quinces two spoonefulles, bruise them a little, and stiepe them in warme water the space of two or three houres, then strayne the viscouse and grosse water from them through a strayner, and that remaineth, frye it together in a frying panne with Suger *Penidium*, and the oyle of sweet Almondes, thereof making an electuarium, the which geue vnto the child to receiue: if the child haue great heate with the cough, then adde vnto the same electuarie, the iuyce of a sweet Pomegranate.

Item, against the cough and ouermuch heate, take the seede of white Pogie and Dragagant, of eche two drams, of the seede of Gowardes foure drams, and beate all these together, and geue at once the waight of foure pêce to the child, with the water in which raysons haue bene sodden.

Item, take raysons, and dooynge away the graynes of them, seeth them together with water in a frying pan, so that they burne hot to the bottome of the panne, then take it from the fire, and beate it well in a morter, tempering therewithall Suger *Penidium*, and geue of this in the morning and euening to the child.

Agayne, if the cough come of a cold cause, then take a little Myrrhe beaten to powder, & temper it with a quantitie of warmed Hony, and the oyle of sweet Almondes, and of this geue vnto the child.

Furthermore, the Nurse must auoyde all such thinges the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe thinges. Also she must annoynct the childeſ brest with butter, and with Dialthea.

Item, for the cough, take Rayſons, and frye them in a frying panne, then stampe them in a morter, and to that, adde as much of Suger *Penidium*, with a little oyle of Violettes, and make an electuarie of these, and geue to the childe the mountenaunce of a hafell Nut.

*Remedie for ſhort winde.*

**M**Any times chaunceth alſo to Infantes diſſicultie of breathing or ſhort windiſſe, the which to remedie, take Linſeede, and beate it, and geue of it vnto the childe with Hony: but if the diſease encrease on the childe, and that the winde pypes in a manner ſeeme stopped, then annoynct well the eares, and all the places about the eares with oyle Olyue, and alſo the toungue for to prouoke vomite, and then powre a little warme water into the childeſ mouth to wash it withall, and geue to it a little Linſeede, tempered with Hony and beaten, made after the fashion of an electuarie.

Item, if the childe haue beſides this alſo the flixe: then geue vnto it the Syrope of Myrtels, other elſ Dates ſoden with Milke and flower.

*Againſt wheales or bladders on the toungue.*

**I**Tem, ſomtimes happeneth to the childeſ, wheales and blifters on their toungue and mouth, which things

things commē of the sharpmesse and eagernes of the  
Nurses milke, the mouth and tonge of the Infant  
being so tender, that the least thing that toucheth it  
shall offend it: wherefore, besides that it is great payne  
to the child thus to be blistered by the eagernes of the  
milke, it is also very perillous and daungerous. For  
such wheales which be not ripe and seeme blacke, be-  
token death: which if they be white or yellowe, then  
they be of lesse perill.

Against this ill, take Violets and Roses, and seeth them  
in a little Rose water, and therewith wash the blisters.

Item, take the iuyce of Lettuce, the iuyce of Petie morel,  
and the iuyce of Purselayne, which when they bee well  
commixt and tempered together, annoyn the therewith the  
whelkes. And if the foresayd blisters or whelkes be black-  
ishe: then adde to the foresayd iuyces, Licorise beaten to  
powder.

Item, if the same be very moyst, then take Myrre, Galles,  
the rinc of Frankencense, beate them well together, and  
temper them with Honey, and annoyn the childs tongue  
therewith.

Item, take the iuyce of Mulberries before they bee full  
ripe, other else of vnripe grapes, which is called *Vergeus*, &  
with that annoyn the tongue.

Item, it is very good to wash the tongue with red wine,  
and then to strew vpon it the pouder of Galles, or else of  
the barke or rinc of Frankencense.

If ye will haue a quicker medicine in operation & shar-  
per: then take Bole armeniake, Psidium, and Sumach, of  
each three drams: also of Galles two drams, of Alome one  
dram, all these beate together, and searse them through a

searfer, and strew that pouder on the blisters.

Item, if these wheales be reddish and cause much spittle to gather together in that place, then let the nurse vse such thinges which are moyst and cold, and let her chaw in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose water, and put on the childs tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and do of this on the childes tongue in like manner: but if the wheales or blisters bee somewhat yelowish, then to these iuyces spoken of before, ad the iuyce of Lettuse & of Purselane. But if the wheales seeme whytish, then take of Myrrh and of Saffron, of each one drame, of Sugar candie two drammes, and beate these to pouder, and lay of it on the vvheales of the tongue.

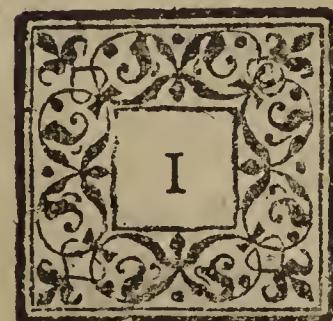
*Of exulceration or clefture, chapping or chining  
of the mouth.*

Sometimes by reason of the hardnes of the nurses paps, the childes lippes and mouth bee exulcerate, hauing in manner of cleftes and chines in them: and in this case take tozed vvoll, and dippe it in the iuyce of Plantane, or else in butter molten, or in fresh hens greace, euery of them being warme, and with this annoynt the mouth and lipps of the child.

*Of appostumation and running of the eares.*

Hen that humors and matter issueth out of the eares, vvhich properly commeth of abounding humors in all the body, & most specially in the head: then take a peice of vvol, and dippe it in honey mixt vwith redde Wine, to the vvhich is put also a little quantitie of Alome beate to pouder, or of Saffron, then make of the same as it were a tent, and put it in the childe's eare, and when the tent hath sucked and dravwen to it the humors and filthynesse of the eare, then take it out, and put in new: and if that which commeth out of the eare be as matter, then take of sodden Honey, and temper it with water, put of it into the eares: or else take the pouder of Galles, tempering it with vineger, and doe likewise.

But if the childe haue great paine and dolour by windynesse, ventositie, and the humours in this place, then seethe Organie and Mirrhe with oyle Olie, and so being warme; put of it into the eares.

*Of appostumation in the head.*

If there be any Apostume engendered in the head, ( which many times chaunceth) the which causeth the cheekes and eyes to bee greatly payned, and the eyesight to waxe wannish or tawney: then must be applyed such things which may refrigerate and coole the braynes: as, take of the iuyce of

M. 5

Gowardes,

Gowardes, the iuyce of Nightshade, and iuyce of Purse-lane, and temper them with the oyle of Rosēs, in this dip a peice of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

*Of the swelling or bolning of the eyes.*

**A**Gainst swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childeſ eyes, and binde it to the place with a fine and soft linnen cloth; then afterward wash the eyes with water in which Camomell and Basill haue been sodden. If that in this swelling the eyes be not red, neyther the browes swollen: then take Mirre, Aloes, Saffron, and the leaues of Rosēs, and temper all these, and stiepe them in olde wine, and binde it to the childeſ eyes with some linnen cloth, and into the childſ nose put a quantity of Ambre dissolued in womans milke.

*Of the Scumme or white of the eye.*

**A**Gainſt the Scumme or white of the eye, which for the most part happeneth to children through ouer-much crying and weeping, take the iuyce of *Solatrum*, and drop of the same into the childeſ eye, and if by the same chaunce the vaine of the eyes wax reddish, or be swollen, then annoynt them with the same iuyce.

*Against immoderate heat, or the feuer.*

**I**F the Infant be in great and vehement heate, contrary to nature, the vwhich is called a Feuer: First it shalbe the Nurſes part, to eate and vſe ſuch thinges the which coole

coole and moysten.

Also to geue vnto the Infant of these thinges following. The iuice of Pomegranate, the water of Gourdes, Suger with a little Camphere mixed therewithall, tempered well together. Item, it is very good to prouoke it to sweating.

Item, take of the iuice of Wormewood, of Plantaine, Mallowes, and Singrene, and temper them altogether, and seeth them a liltte on the fier, in the which also mixe Barley meale, and make a plaster of all these, and lay it to the childe breste. Also take the oyle of Roses, and the oyle of Popular, and mixe them together, with this ointment being cold, annoynt the childe forehead, the temples, the armes, the handes about the wrestes, and the pulses, and the feete about the ancles.

Item, take of Barlye meale, and of dryed Roses & poudered, and temper these with the water of Roses, and the water of Endiue, and make thereof on the fyre a plaster, the which lay to the childe breste somewhat warme.

Also as often as the child is washēd, let it be done with water in which is sodden such thinges which coole: As Lettice, Purslaine, Endiue, Plantaine, and such other.

*Against fretting or gnawing in the belly*

**I**F the child be vexed with fretting and gnawing in the bellye, the which thing ye shall know by the immoderate crying of the child, & that it turneth from one syde to another with great crying: then shall you take warme water, wherein hath beene sodden Lauander, Cummin, Fenell seede, or the seede of Dill, and oyle Oliue, tempering them together: and herein dip a peccce of

Wcoll

Wooll, and therewith loke the childe belly oftentymes.

*Against swelling of the body,*

**W**hen the childe body or anye parte thereof is swollen and puffed vp : then take the topes of Elder tree, and of Wallworte: and seeth them in white Wine, and therein lapp the Infant, specially if it be not taken with ouer great heate : but if so be that with swelling in the head the belly be swollen also, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogether, and temper them with the iuice of Beanies, and lay it to the childe head.

*Against often sneesing,*

**S**ometimes the Infantes be sore troubled and vexed with often sternutation and sneesing, which thinge if it come of the Apostume in the head : then shall ye minister such thinges to the head which refrigerate and coole, whether it be oyles, oyntmentes iuices of the hearbes, or other thinges. If this come of any other cause then of Apostume : take Basill, be it greene or dry, and put of the iuice or powder of it into the childe nose. But if this sneesing come and begin with heate, and that the childe eyes seeme as they grew inward for payne thereof: then lay to the childe head the leaues of Purslaine, or Goward , cut in thinne slices and tepered with oyle of Roses and Barlye meale, and also the yolke of an egge.

of

**T**Hese whelkes if they appeare blacke vpon the body, they signifie perill of life, and so much the more, the greater quantitie that there is of them : but if they seeme whitishe or reddish, it is no perill, and may easly be cured. Wherefore take the leaues of the red Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a lynnен cloth, and soke therewith the whelkes.

Item, likewise it is good to annoynnt the same with the oyle of Roses, of Myrtils, and *Tamariscus*. If the whelkes be white or reddish, then let them be rype before ye minister any thing to them : and when they be open and begin to matter, then to cleanse, purifie, and to dry them, beyng rype and broken. It is very good to wash the same whelkes with Mulsum or Hydromell, in which Salt peter is dissolved. Mulsum and Hydromell is, water and hony sodden together.

*Against swelling of the Coddes.*

**M**any times chaunceth to children ( thorow ouer-much crying) swelling about the Coddes, and sometimes burstenesse, and swelling in the inner part of the thighes, the which swelling sometimes commeth by inflammation of great heate, and sometimes with onely windynesse. If it come of windynesse, then the Coddes will sometimes appeare so stiffe as a tabour, and shyne as it were an horne. The remedie for this, to take a quart of double beare woort, and therein seeth of the leaues of Bay halfe a handfull, of Rue a quarter of an

M viij. hand-

handfull, of Fenell, Dill, and Camomell, of eche a meane handfull, cut and bruse all these hearbes together, and seeth them from the quart to the pinte, then straine them strōgely from the liquor, in the which liquor seeth so much Beaneflowre as may serue to make a plaster, thereto adding at the latter end two or three sponefulles of oyle of Camomell, and lay this plaster hottē to the coddes. If the swelling come of heate, then alay the same with some cold hearbes, such as I haue oftentimes spoken of before.

*Against swelling of the Nauell.*

**A**lso sometimes the childe Nauell swelleth, and especially straight after the byrth when it is cut. For this, take Spyke celtike, and seeth it in the oyle of Almondes myxed with a little Turpentine, then in this dip wooll, and lay it on the place.

But if so be that this swelling come of ouermuch crying, cough, or of a stroke or fall: Then take bitter Lupines, and the powder of faire old linnen cloth burnt to powder, and temper these with red Wine, and then in this dip a peece of towe, and lay it to the Nauell.

*Against vnsleepynesse.*

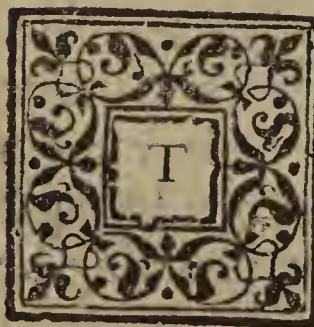
**A**gainst vnsleepynesse, that is, when the child is destitute and wanteth his due and naturall rest, all the while crying and weeping. For this take two heads (with the seedes therein conteined) of white Popie, and with one spoonefull of Rose water, and three or foure droppes of Vineger, stampe them in a morter reasonably, then adde thereto two sponefulles of womans milke, and the

the waight of an halfe peny of Saffron, with halfe a spon-  
full of Barly flowre, the which yet stampe a little together  
againe, and then lay it in a fine thinne double linnen cloth,  
and apply it to the forehead from one temple to the other.

Item, geue the child to drinke a little of the syrope of  
Popie. Also to annoyn the temples with the oyle of Po-  
pie is very good.

But if this vnsleepinessse come of the impuritie of the  
Nurses milke (as many times it doth) then take of the oyle  
of Violettes, and put vnto it a little quantitie of Vineger,  
and of this licour drop oftentimes into the childe's nose-  
thrilles. Or els take the oyle of Roses, and temper it with  
the iuyce of Lettuce, and therewith annoyn the head and  
the stomacke of the child, and farther, see that the Nurses  
milke may be amended.

### Against yexing or the hyckot.



His yexing commeth either of coldnesse  
of the stomacke, other els of ouermuch  
fulnesse, or for lacke of meate and empti-  
nesse of the stomacke, or els by some hot  
and colerike qualitie bytyng vpon the  
mouth of the stomacke.

As often as it commeth by the abundaunce of meate &  
fulnesse, the remedie is to prouoke it to vomite. If by cold-  
nesse of the stomacke, then annoyn the stomacke with  
the oyle of Bayes warmed, other els lay to the stomacke a  
plaster made of the seede of Dill, beaten and tempered  
with the iuyce of Myntes.

But if it chalunce by any heate or colerike qualitie, then  
take the oyle of Violets, or of Roses, the iuyce of Endiue,

or

or of any other such hearbes, the which haue power to infrigidate and coole , and temper the same with womans milke, and annoynt therewith the childeſtomacke.

And when it proceedeth by defect and lacke of meate or emptiness of the stomacke , then geue to the child to feede vpon milke , and other good holesome thinges to suppe , neither passe not greatly though the child reiect and vomite vp agayne that the which it receiueth, for so much euer will remaine in the stomacke that shalbe ſufficient to ſustaine it, and meaneſly to nouriſh it.

*Against often parbreaking by weakeſſe and feebleſſe  
of the Stomacke.*



Againſt ouermuch parbreaking, beate foure graines of Cloue, and giue it to the child to drinke, vwith foure or fiue ſponfulls of red Wine.

Item, take of masticke; white Frankenſence, and the leaues of the redde roſe, ſo much as ſhalbe ſufficient, and all theſe beaten together, temper them with the iuyce of Myntes, and make a plaſter of it, laying it to the childeſtomacke. But if the childeſ vomiting be very vehement, then put vnto theſe forſayd thinges a quantitie of Roſe vineger.

Item, take fine meale, and bake it ſo hote in an Ouen, or else in a frying pan ouer the fire, till it waxe brown , then beat it to pouder againe, putting it into Vineger, and to theſe adde the yolke of an egge hard roſted, Masticke, Frankenſence, and Gum Arabicke, and temper all theſe with the iuyce of mintes, making of it a plaſter, the which lay to the childeſtomacke, and to the childeſ mouth & noſe hold

hold a warme tost of bread.

Causes of this ill be three. The first, if the child haue taken more milke then it is able to concoct and digest. The second, if the Nurses milke be ouer thinne, waterish, and fluish. The third, if the same milke be impure, feculent, and corrupt. These causes prouoke vomite; and especially if the childe also haue a weake and waterish stomacke: wherefore ye must helpe the Infant after this manner.

First let the child sucke lesse then it did before, and then also marke that which the child doth perbrake, whether it sauour sharply like Vineger, and that it be whitish: For if it be so, then take of white Frankensence. viii. graynes, of dryed Rue. xx. graines: beate these to pouder, and giue it to the childe to drinke with the syrope of red Roses.

Or else let the Nurse chaw Cummin, and so put it into the child's mouth: Giue also of the syrope of Pomgranets, with the pouder of dry Mynts to the child.

Take Masticke, *Accatia*, *Xiloaloes*, Galles, white Frankensence, tosted bread, of each like much, beate them togeather, putting to of red Roses, and tempering it with the conserue of Roses, and lay it to the childe's stomacke.

But if it so bee that the parbreaking of the childe sauour not after the fashiō of Vineger, but after some other soure sauour, and that it bee not whitish, but pale or yelowish: then giue it the iuyce of Quinces, and lay this plaster vnto the child's stomacke, Take barley meale, wild Mulberries, and *Psidium*, beat all these together, and temper it with Rose water, and lay it to the childe's stomake.

And furthermore, if the childe's stomacke be somewhat waterish, and slow in digestion, then annoynit with the water of Roses, in the which Muske hath been dissolved,

or else the water of Mirtilles, and giue it to drink the iuyce of Quinces, with a little Cloues and Suger, or with a scruple of Nutmegges therewith tempered and mixed.

*Against Fearefull and terrible dreames.*

**A**lso sometimes the children be vexed & vnquieted with fearefull and terrible dreames in their sleepe, which thing for the most part commeth of the abundance of foode, and ouermuch meat or drinke, which for the superfluitie thereof cannot be couer ne overcome of nature, wherefore necessarily it putrifieth and corrupteth: the noysome and hidious vapours whereof, stying vp to the head in time of sleepe, cause these terrible phantasies in the sleepe. And thus it may be remedied. First take heed that ye lay not the child to sleepe straight after it hath fed, and also let it licke a little honey, swallowing it downe, so that by it, such thinges the which be somewhat hard to digest and conconct, may the sooner be digested, and the refuse the more easily to descende into the guttes.

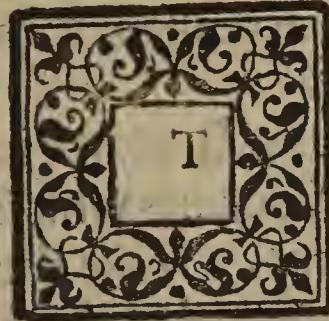
Item; euery day giue to the Infant halfe a dram of the Electuary called *Diamuscum*, or *Diaplicis*. Also Triacle in this case is very good, taken vwith milke, as sayth *Rasis*.

*Against issuing foorth of the Fundament gutte.*

**F**or the issuing foorth of this gutte; when the childe laboureth to ease it selfe: Take Mirtyls, Acorne cuppes, red Roses dried, burnt Harts horne, burnt Alome, Goates hoofe, *Baluastium*, and Galles of each like much, and seeth all these together with water, so long till the

the wwater haue receaued the strength of the ingredience, and with this water being warme, wash the gut, & so conuey it into the body againe, as I haue taught you in the second booke.

Against Tenasmus.



*Enasmus* is a disease when the child enforceth it selfe to the stoole, and yet can do nothing, the which thing oftentimes chaunceth to children, most commonly proceeding of cold. Against the which, ye shall vse these remedies. Take Garden Cresses and Cummin seed, of each like much, beate them together, and temper them with old butter, & giue it the child to drinke with cold water.

Item, take Turpentine, and lay it vpon coales, whose fume let the child receaue beneath in the fundement, the fume being inclosed round about with clothes.

Item, take Tarre, & likewise make fume of it, receiuing the fume as before.

Against wormes in the belly.

Sometimes there breed Woormes in the guttes, of the bignesse and quantity of such as are wont to be in old Cheese called mytes, and some like Lyce. And somtime in the belly are engendred Woormes of the bignesse of earth Woormes, called Eases. Against these vse this remedy. Take the water of *Centumnodia*, and giue it to the child to drinke vwith milke.

Item, take of white Corall, the scraping of Iuory, of

Harts horne burnt, and of Ircos, of each a scruple, of Suger Candy one ounce and an halfe, of the vwater of *Centumno-dia*, somuch as shalbe sufficient to temper all these thinges betore, and of this make suppositaries, ministring to the child euery day the waight of two drammes.

Otherwise according to *Rasis minde*. Take of Commin seede as much as shalbe sufficient, and temper it with Oxe gall, making thereof a plaster, the which ye shall lay to the Infants Nauell.

Item, oyle Oliue taken and drunken a small quantitie therof, is very good to kill all manner of Woormes which breede in the gutte, ncere to the fundement. Take the finest Cotten, and thereof make suppositaries, the which ye shall annoynct with the oyle of Woormewood, or of Rue, or of the kernells of Peaches, or the oyle of bitter Almonds, and so to conuay it into the childis sytting place.

Item, it shall greatly profit the child, if it be washed in the water which is sodden in Woormewood, and the leaues of Peaches.

Item, an oyntment for the same. Take of Woormewood, and of Lupines, of each two drams, of *Siler montanum*, Commin, Cockle, Centorie, and *Centonicum*, and of Harts horne burnt, of each foure drams, all these thinges beaten together, temper them in the oyle of Woormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment, and annoynct the childe's belly therewith by the fire, or in some warme place.

Item, take of Cockle two drams, of woormewood & Masticke, of each one dram; of Aloes, red Corall, of each two drams, of *Coriander preparat*, six drams, beat all these well together. Adde also to these, of Rye meale three ounces.

ounces, of Lupines beaten to pouder, six drams, of Saffron two drams, temper all these in two ounces of the iuyce of Rue, & foure ounces of the iuyce of woormewood, or of the oyle of the same, and make here of a plaster, and lay it vnto the childs Nauell the breadth of a hand.

Item, giue the child the waight of foure pence of the powder of *Aloes cicotrine*, with fayre water first sodden & sweeted with Suger, or else vwith singe beare, and this no doubt is soueraigne.

Item, against the great and long woormes. Take of the iuyce of Woormewood, and of Oxe gall, of both two ounces, of *Colocinthis* viij. drams, temper all these wel together, adding to it a little wheaten meale, and make hereof a plaster, the vwhich lay to the Nauell of the child.

*Item a bath for the same.*

Take Wormewood and Gaules, and seeth them in wa-  
ter, and let the child be bathed in it vp to the Nauell.

*Of chausing or galling in any place of the bodie.*

**A** Gaynst galling or chausing of the childes skinne, by reason of the acrimonie and sharpnesse of vrine or sweat: Take Mirtils and beate them to powder, and strew thereof on the place.

Item, take of *Irios*, of the red Rose, of Cyprus, of *Tra-  
gacanthum*, so much as shalbe thought sufficient, and beate  
them all, or part of them, and strew of the powder on the  
chaufed place.

Item, take of the oyle of Roses one ounce, of white

Frankencense one dramme, and melt these together, and take viij. graynes of Camphere dissolued in Rose water, and mixe there withall, and of all this make an oyntment, and annoynt the chaufed place there withall. Also *Vnguentum album*, and *Vnguentum rubeum* be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantaine, Knotgrasse, Docke rootes, or *Bursa parvula* is sodden, is very good for the same.

*Of the falling sicknesse.*

**S**ometimes the Infantes be vexed and encombred with the falling sicknesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which, is cold and ill humours in the head and braynes. Another is, that it taketh this infirmitie after the byrth by some accidentall causes, in which case, if it leauue not the child, being a man child, before he be xxv. yeares of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of Medicines, then is it like neuer to depart from them.

Againe, if this disease come not by Nature, but by some accidentall cause afterward: the geue diligent heed that the Nurses milke be very good, and conuenient to the childe Nature. And for the same purpose, if necessarie require, it shalbe very good to purge and cleanse the Nurses body with due and meete medicines, and she must auoyde all such thinges the which do coole and moysten: and to suffer the child to receiue no more milke at once, then it may be able well to digest.

Agaynst

Agaynst this cruell disease, authours much commende the roote of a Pionie, onely hanged about the childe's necke.

Item, the same roote dried and beaten to powder, and so oftentimes geuen to the child to take, sometimes with drinke, sometimes with potage, pap, or milke, or any other wayes. Likewise the seede of Pionie is very good.

Furthermore powre now and then into the childe's nosethriles of oyle of *Castorium*, or the oyle of *Costus*, or of *Euforbiu[m]*: Also let the child smell to Rue and to *Asa fedita*.

Item, to hang *Viscum quersinum*, which is gathered in Marche the Moone decreasing, about the childe's necke, is very good. Diuers other thinges there be which might be here rehearsed, but this shalbe sufficient at this time.

*Consumption or pyning away of the bodie.*

**W**hen the Infant falleth away, and the flesh rebateth, remayning nothing but as it were skinne and bone, and thereby the child waxeth sickly: Then let the Infant be often bathed in water, in which hath bene sodden the head and the feete of a Weather, so long till the flesh part from the bones of his owne accord: and euery time that the child commeth foorth of the bath, first let it be wyped and dryed cleane, and then annoynt it with this oyntment: Take fresh Butter, oyle of Violettes, and oyle of Roses, of eche one ounce, of the fat of freshe Porke halfe an ounce, of white waxe two drammes: melt all these things together, and make an oyntment of it, annoynting therewith the childe's body.

Item, take white Waxe, Swines grefe, Sheepes tallow,

fresh Butter : melt all these things together , and strayne them , making of it an oyntment, and annoynt the child withall once or twise euery day . But the chiefe hope of restauration , must be in light, restoratiue , and pure nourishing meates.

*Of lassitude, wearinesse, or heauiness  
of the childe's bodie.*

**S**ometimes it chanceth , that the childe's members of the body be so feeble, as though it had the paulsey , so that with that partes of the body the child can not helpe it selfe , neither can it lift vp the handes , armes , ne stand on the feete . If the child haue this disease whilest it sucketh , then let the Nurse be comforted and strengthened with such thinges the which haue vertue to heate and to dry . Also let the Nurse feede onely on rosted or fryed meates , and that she forbeare from milke , fish , and hard or salt powdred flesh: for commonly this disease springeth of cold and moyst humours, beseeching the sinnewes.

Furthermore , let not the Nurse vse any watered Wine , or mixed , but mere and in his owne kinde : and let her bath the child euer before she geue it sucke , after, annoyn- ting it with the oyle of *Castorium* , or the oyle of *Costum* , and let the child drinke euery day a quantitie of this ele-  
ctuarie folowing.

Take garden Mint, Cinamome, Cummin, dry Roses, Masticke, Fenugreke, *Valeriane*, *Amios*, *Doronicum*, *Zedoarium*, Cloues, Saunders, *Xiloaloes* , of eche a dram , of Muske halfe a dram, beate all those to powder, and confit them with clarified and depured hony , making thereof an electuarie , of the which euery day geue vnto the child the

the weight of two pence to drinke with white Wine . If the child haue this disease in euery part of the body , then take an ounce of Waxe, & a dram of *Euforbiu[m]*, the which *Euforbiu[m]* ye shall beate in a morter with v. or vi. droppes of Oyle , till it be perfectly beaten, then temper them together ouer the fire , adding thereunto so much Oyle as may be sufficient to make a searcloth , and lay it to the raynes of the backe.

*Of trembling of the bodie, or of certain members  
of the bodie, called the Palsey.*

**I**F the child happen to be vexed with trembling or shaking of the body , or the partes thereof , so that ye feare the Palsie of the same part , or that the falling sicknesse should ensue: then remedy it after this meanes . Take the oyle of Roses, and the oyle of Spykenard, and temper them together , warming it , and therewith annoynt the backe or reines , and the other shaking members : ye may also take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and such other.

Item , to bath the child in the decoction of Rosemary, Sage , Tyme , Hysope , Sauery , Alexander , Smallage . &c. is very soueraigne.

If you can not cure it by this meanes , then demaunde farther counsaile of the Phisitians .

*Against the strangurie or stone, with stop-  
ping of the urine.*

**S**Trangurie , Dissury , and the difficultie in making of water , oftentimes chaunceth to children by reason of

of the stone , or aboundinge of grauell, other els many times of some other viscous, slimie , and flegmatike matter, in maner and fourme of dregs or ragges ouerwharting and crossing the passage , whereby the vrine should passe foorth , in such wise , that (without great payne ) the child can not make his water , and that yet but in small quantite at once.

Which of these wayes so euer it come , it shalbe very good to bath the child vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Lin seede, Lillie roots, Fenegreke, and Sauery, other els with a spunge or double linnen cloth dipped therein, eftsoones to foment the share and neather part of the belly against the bladder.

But in mē children chiefly foment thē on the straights, betweene the fundement and the coddes, the which place in Latin is called *Perineū*, for there in them lyeth the necke of the Bladder. After this bathing or fomentation, dry the places fomented, and whilst they be yet red with bathing, annoynct them with the oyle of Scorpions, to be had at the Apothecaries, or els the oyle called *Petroleum*.

And if further neede shall require it , ye may apply this plaster folowing to the foresaid places . Take of Parseley, and of Alexander , of eche halfe an handfull, of Peritorie, Mallowes, Holioke rootēs , of eche an handfull, seeth these hearbes together in good stale ale , till such time as they be soft, then powre out the ale from them , and stampe the hearbes in a stone morter, adding thereunto of the seedes of Fenegreke and Line , of eche halfe an ounce, being first beaten to subtil powder.

Item, of Cummin seede the waight of foure grotes, beaten likewise to fine pouder, of the oyle of Scorpions, *Petroleum*, or other appertiffe oyle an ounce and an halfe, of all these

these well commixed together, make a plaster, and lay to the places aforesayd. To speake of any medicines to be administred inwardes, it is but follie, for so much as it is so hard to cause a child to take any thyng within forth.

This difficultie in making water, may ensue by other meanes, whereof we neede not to speake at this time.

*Of goggle eyes, or looking a squint.*

**I**F the child haue goggle eyes, or that it looke a squint, then first set the cradell in such a place, that the light may come directly and right in the childe's face, neither in the one side, neither in the other, neither aboue the head, least it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season set a Candell on the contrary side, so that by this meanes, the gogglyng of the eyes may be returned to the right place. And further it shalbe good to hang clothes of diuers and fresh colours on the contrary side, and specially of the colour of light greene, or yellow, for the child shall haue pleasure to behold these straunge colours. And in returnyng the eye sight toward such thinges, it shalbe occasion to rectifie the sight agayne. And this shalbe sufficient for this tymie, of the diseases of children after they be borne, making here an ende of this third booke, for this time.

Of

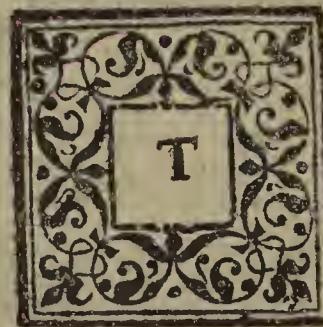
Of such thinges the which shalbe entreated  
in this fourth booke.

## C A P. I.

**E**re in this fourth Booke (by the leaue of GOD) shall briesly be declared such thinges whiche may farther or hinder the conception of ma, which as it may be by diuers meanes letted and hindred, so also by many other wayes, it may be furthered and amended. Also to knowe by certaine signes and tokens, whether the woman bee conceiued or no, and whether the conception bee male or female, and finally certaine remedies and medicines to farther and helpe conception, and thereafter wee will (according to our promise in the Prologue) sette foorth certayne bellyfying receipts, and so make an end of this whole treatise.

*Of conception, and how many wayes it may  
be hindred and letted.*

## C A P. II.



Here is nothing vnder heauen, which so manifest & plainly doth declare & shew the magnificent mightyngesse of the omnipotent liuing G O D, as dooth the perpetuall and contynuall generation & conception of liuing thinges here in earth,

earth, by the which is saued, proroged, and augmented the kinde of all things. And where that this Almighty Lord and Creatour hath so institute and ordayne, that no singular thing in it selfe (here vpon earth) should contynually remayne and abide: yet hath he giuen frō the beginning & instincted such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselfe, & vnto their owne similitude, in the which alway is saued the seed of posteritie.

V Vere not this prouision had by Almighty God, the nature and kind of all manner of things would soone perishe and come to an ende, the which vertue and power of generation many times doth halt and misse, by defect and the contrary disposition in the partes generaunt: As ye may euidently see in the sowing of Cōrne, and all other manner of seede. So that there be in all manner of generation three principall parts concurrent to the same, the Sower, the seed sown, and the receptacle or place receiuing and contayning the seed. If there be fault in any of these three, then shall there never be due generation, vnto such time as the fault be remoued, or amended.

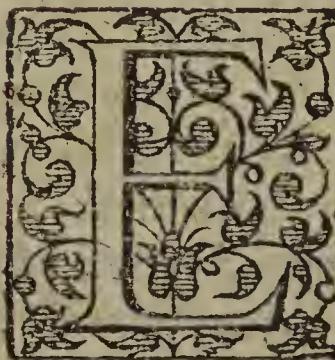
The earth vnto all seedes, is as a Mother and Nurse, cōtayning, clipping, and imbracing, them in her Wombe, feeding and fostering them as the Mother dooth her chil- dren in her belly or matrix, vntill such time as they come vnto the growth, qaantitie, and perfection due vnto their nature and kind: But if this seede conceyued in the bo- wells of the earth, do not proue or fructifie, then be thou sure that eyther there is let in the sower, in the seede, or els in the earth.

The earth may be ouer waterish, dankish, or ouer hote and dry, or else full of stones, grauell, or other rubbish, or

full of ill weedes, which may strangle & choake the good corne in his growing: also the seede may be putrified, or otherwise viciate and corrupted, and so the life and spirite of it vanished away and destroyed. The Sower may vnoordinatly strew and cast the seede on the earth, &c. So that if there be no let in none of these partes concurrant to generation, or that the lettes be remoued and done away, then doubtlesse will ensue multiplication & encrease-  
ment of that kind, of the which the seede cometh, according to the naturall inclination, the which Almighty God hath implanted and set in the kind of all thinges.

*How many wayes conception may be letted, and  
how the causes may bee knowne.*

CAP. III.



Very thing then, the which dooth encrease in this kinde, must first bee concayued in the Wombe and Matrix of the Mother, which is apt and conuenient for the receipt of such seede. And (as I said before) as there may be defect and lacke in the mother, receiuing the seede, so may there be fault and defect in the Sower, and in the seede it selfe also.

And in women there bee foure generall causes by the which the conception may be impedit and let: ouermuch caliditie or heat of the matrix, ouermuch coldnesse, ouermuch humiditie, or moystnesse, and ouermuch drynesse. Any of these foure qualties exceeding temperancie, may be sufficient causes to let due conception.

Where-

VVherefore the right excellent Phisition *Hypocrates* in the fifth booke of his *Aphorismes* sayth, All such women the which haue cold and dense Matrixes cannot conceiue, and such as haue moyst & waterish Matrixes, canot conceiue. For the power of the seede is extinguished in it: also hauing dry Matrixes, conceiue not, for the seede perisheth for lacke of due nutriment and foode: but that Matrix the which hath all these qualities in temperancie, that is fruitefull. This is *Hypocrates* saying, the which thing also may be well perceiued by a familiar example of sowing of corne.

For if it be sownen in ouercold places, such as bee in the parts of a Countrey called *Scithia*, and in certaine places of *Almaine*, or in such places where a cōtinuall snow, or frost, or where the sunne doth not shine, in these places the seede or graine sownen, will neuer come to proofer, nor fructifie, but thorough the vehement coldnesse of the place in the which it is conceiued, the life and quicknesse of the grayne is vtterly destroyed and adnihilated.

And further, as concerning ouermuch humiditie, if yee sow your grayne in a fen or marish and waterie ground, the seede will perish thorough the ouermuch abundance of water, which extinguisheth the liuelynes & the naturall power of the grayne and seede.

Likewise if it bee sownen in such a Countrey or place where is ouergreat heat, not tempered with water & raine, or if the yeare be so dry, that there come no rayne at all to alay the extreame and feruent heat of the Sunne: then shall the seede sownen, wither and dry away, and the power of it be consumed and burnt.

And if it be sownen in dry places, where neuer commeth rayne, or on the sand & grauelly places, in such a place the grayne

grayne can neuer take , ne proue , ne be conceiued in it , to come to any fruite or profite.

Wherefore , if the Matrix be distempered , by the excesse of any of these foure qualities , then must ye reduce it a-  
gayne to temperauncie , by such remedies as I shall shewe you hereafter . Likewise may there be defect and lacke in the man : as if the seede be ouer hot , the which the woman shall feele as it were burning hot , or too cold , the which she shall feele as it were in manner cold as yse , or to fluye or thinne . &c . Diuers other wayes also it may be letted which shall not neede here to be rehearsed .

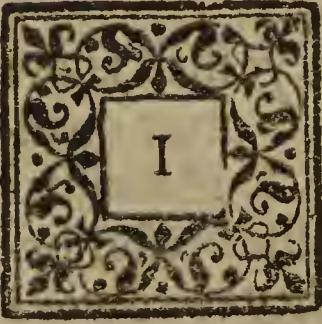
Now if the woman can not conceiue , the cause com-  
ming of ouermuch frigiditie or coldnesse in the Matrix , that shall she know by these tokens . She shall feele great cold about the sides , the reynes of the backe , and the Ma-  
trix , her vrine shall appeare white and thinnish , and some-  
tymes also somewhat spisse and thicke , and all manner of cold things shall noy her , hot things shall greatly comfort her .

But if it come by ouermuch humiditie of the Matrix , that shall she know by these signes . If the body of her be of a fat and grosse disposition , if with her flowres issue forth at the beginning and the latter end of them , certaine viscous and watery substāunce , and that her vrine be white , thicke , and sometime as it were milke : Also that she feele great cold and payne about the Matrix and priuie partes , and much dolour in her sides , and in the reynes of her backe .

And when ouermuch heate or dryth in the Matrix is cause of the hinderaunce of conception , then is the vrine high coloured , redde , or yellow , being thinne , with cer-  
taine motes appearing in the water : the woman hath great thirst ,

thirst, and bitter rysinge or belchinges out of the stomacke into the mouth. And many tymes they that are in this case, are very spare and leane in all their body, hauing also but small quantity of flowres, the which thing may happen eyther by ouermuch watch, or ouermuch fasting, labour, trauayle, sorrow, sicknesse &c. But such women which naturally are thus spare and leane, may very hardly be brought to a temperance againe, and be made apt to conceiue. And this shalbe sufficient for this time, to know which qualitie by his excesse causeth sterilitie. Now will we shew how it shalbe knownen, whether lacke of conception be in the woman, or els in the man, and how to know whether the woman be conceiued or no, according to the mind of right expert Phisitians.

*How to know whether lacke of conception be of the woman or of the man, and how it may be perceived whether she be conceiued or no. Chapt. IIII.*

 Fye be desirous to knowe whether the man or the woman be hinderance in conception : Let each of them take of Wheate and Barly cornes, and of Beanies, of each viij. the which they shall suffer to be steeped in their seueral vrine the space of twentie and foure houres : then take two pottes, such as they set Geliflowres in, fill them with good earth, and in the one let be set the Wheate, Barly, & Beanies steeped in the mas water, & in the other the Wheate, Barly, & Beanies steeped in the womans water, and euerie morninge the space of. viij. or x. dayes, let each of them with their proper vrine water the sayd seedes sownen in the foresayde pottes,

O

and

and marke whose pot doth proue, and the seedes therein contayned doth growe, in that party is not the lacke of conception, and see that there come noe other water or raine on the pottes: but trust not much this far fet exper-  
iment.

Item, according to *Hipocrates* writing, if ye will knowe whether the fault be in the woman or no, then let the wo-  
man receiue into her body vnderneath, beinge well and closely closed round about, the fume of some odoriferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum Aloes*, *Muske*, *Aambre*, and such other, and if the odour and sa-  
uour of such thinges ascend thorow her body vp vnto her nose, ye shall vnderstand that sterrilility commeth not of the womans parte: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the huskes, and conuay of it in to the priuie partes, and if the sent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason & apearance, yet be they not alwayes vnsallible, but onely likely.

Whether she be conceiued alredy or no, ye shall know by these signes. First the flowres issue not in so great quan-  
tity as they are wont, but wax lesse & lesse, & in manner nothing at all commeth from them. Also the brestes be-  
gin to wax rounder, harder, & stiffer then they were wont to be: the woman shall long after certaine thinges, other-  
wise then she was vsed to do before that tyme, also her v-  
rine waxeth spysh and thickish by retention of the super-  
fluities. Also the woman feeleth her Matrix very fastly &  
closly shut, insomuch that as *Hipocrates* saith, the poynte  
of a needle may scarce enter.

Item, to know whether she be conceyued or no, accor-  
ding

ding to *Hipocrates* mynd, in the v. of his *Ampho*. Geue vno a woman when she is going to bed, a quantity of *Millicratum* to drinke, and if after that drinke she feele greate paine, gnawinge, and tumblinge in her belly, then be ye sure that she is conceiued. This *Millicratum* is a drinke, made of one parte Wine, another parte Water, sodden together, with a quantity of hony.

But if ye be desyrous to knowe whether the concepcion be man or woman, then let a drop of her milk or twaine be milked on a smooth glasse, or a bright knife, other els on the nayle of one of her fingers, and if the milke spreade abroad vpon it by and by, then it is a woman child: but if the drop of milke continue and stand still vpon that which it is milked on, then is it a signe of a man child.

Item, if it be a male, then shall the woman with childe be well coloured, and light in going, her bellie round, bigger toward the right syde, then the left (for commonly the man child lyeth in the right syde, the woman in the left syde) and in the tyme of her bearing she shall better digest & like her meate, her stomach nothing so queſie ne feeble.

Of certayne remedies and medicines which may further the concepcion of a woman to conceyue. A Chapt. V. in *IV. 10.*

L sterilitie then for the most parte ensueth and commeth of the distemperauncie of one of these fourre forenamed qualities; wherefore the remedy and cure of the same wherit chaunceth; muste bee done by such thinges the which haue contrary power and opefaction to the excessiue quality, for by that shall it be reduced to his temperauncie againe.

As if that coldnesse and moystnesse exceeding temperancy in the Matrix be occasion of sterilitie, then must she apply such thinges to that place the which be of nature hot and dry, the which may califie and warme the place, and also dry vp the ill moystenesse and humours contayned in the same, hindering conception.

And for because that the most generall and common cause of sterilitie doth proceed of cold, waterish, and flegmaticke humours, which bedeawing the inner sydes and hollownesse of the Matrix, with the port and mouth thereof also, causeth that the seede sent from the man into the woinans wombe or Matrix, cannot there remayne ne cleaue: neyther is the mouth or porte of the Wombe apt or able to close it selfe sufficiently after reception of the seede, the flewmie and flymie humours withstanding it, the which vnlesse they be discussed, or dried away, the seed alway slippeth and slideth foorth as fast as it entreth in.

Wherfore to remedy and to doe away the foresayde impedimente ye shall vse the meanes that followeth.

First, within a day or two after the womans Termes be passed, let her by the aduice of some Phisitian take a Purgation, which may purge flegme and waterishnesse, and then the next or the third day after, let her sit in a Bath vp almost to the Nauell, in the which Bath ye shall decocte and seeth these hearbes, following. Take of Baye leaues, Mallowes, red. Mintes, Mirtilles, Camomel, Maioram, Marigoldes, of each an handfull, of Sage three handfulles, of Mercury and Brankursin of each two handfulls, seeth all these hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe redde Wine, in this bath let her remaine the space of a good half hour,

houre, and a little before that she come forth of the Bath, geue her to drinke of this electuary following.

Take of Spyke, Nutmegges, Cloues, Galingall, Cinnamome, and long Pepper, of each the waight of a grote, of Anins seede the waight of two grotes, of Sage leaues dryed, the waight of three grotes; all these thinges (each by them selues) beaten to small pouder, temper them altogether in so muche pure clarified Hony, as may be sufficient to receiue all the powder, other els commixt with this powder so muche fine Suger, as the waight of the powder amounteth vnto, whereof ye shall geue vnto her at once the waight of two grotes, with viij. ix. or x. spoonefulls of good White or Claret Wine, other els with good Maluesey or Muscadell.

And al this must be done eyther fasting in the morning, one houre before breakfast, or dinner, other els. v. or vi. houres after dinner, so that it be not done vpon a full stomacke. But if ye take the bath and the electuarium in the morning, thē at night three or four houres after supper, let her receiue vnderneath her clothes the vapour of these thinges following into the priuitle. Take of Lauander dryed, of vnset Tyme, Bay berries, Iuie leaues, of ech halfe a little handful, of white Frankensence the waight of foure grotes, of Sage dryed, or other, two little handfulls, of Rosemary leaues one handfull, seeth these together in fayre water, and when they be perfectly sodden, then let the woman set her selfe ouer the vapour thereof, sittinge groueling, other els set on a couer made for the nonce with a tunnell or conduite, thordow the which the vapour may be directed into the womans priuy passage, the neere thereby, that the vertue thereof may approch vnto the wombe or wombe port.

Ye may also in the same water dipp Wooll, or els fine linnen cloutes, and so conuey lit into the priuie passage there to remaine the space of one or two houres. This bath, electuary, and vapour, I councell them that haue neede to vse them the space of three dayes continually, & then the third night to company with her husband, and by the grace of God she shalbe spedde. There be sometimes, that with the vse of the bath onely, or the electuary alone, eyther the vapour, without any farther remedye, haue bene aptified to conception, but who that vseth it as is aboue mentioned, worketh the surer way.

These shalbe sufficient remedies for want of conception, proceeding of cold, moyst, and flegmaticke humidities. Now if it come by any distemperancie in heate and dryeth: then let her be purged of coller, or other vnykyned heate bred in the body, by thinges apt and meete for that purpose, and then afterward to vse bathes, electuaries, and vapoures, of moderately cooling thinges, as of Roses, Violettes, Lettuse, Purflaine, Plantaine, and dyuers other.

But forasmuch that most commonly the vniaptitude of conception (in women hauing their health) springeth of the superfluity of colde and moyst humoures, (whereof we haue already spoken) therefore al other impedimentes left aparte, ye shall hold ye content for this at this tyme. For if I would make mention of all the occasions whereby conception may be lett or impedit, then should I here alledge and bringe in all the diseases that may happen to a woman in that partes, with the remedies thereof, which were a long worke, and not proper for this volume.

In this vi. Chapter is entreated of dyuers bellifying receptes,  
as ye may hereafter reade.



He embellishing or bellifying medicines whereof I entend to speake here, be not to be vnderstandē to be of that sort, whereby any adstiticious or outwardē foraine beauty or set coulers should be acquired or gotten, the which farre fett and damnable curiositē, I doubt not but that all honest and vertuous fad women do vterly abhorre and contemne: but here mine onely meaning is, to shew how to remoue certainē blemishes, & as it were weedes of the body, through the which many times the natural beauty thereof is obscured and defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and looked vnto, the weedes enterminglinge them selues among the good hearbes, will deforme and emperish the good grace of them. For in the earth, be it neuer so well diligented & picked, yet alwayes therein wil remayne some sparkes and seedes of vnlooked for weedes, the which euer when tyme and season serueth, Nature thrusteth foorth.

Likewise in the body of man, among the good and necessary humours, is some sparke or quality of ill and not necessary humours, with the which nature being offended and cloyed, expelleth and dryueth them forth sometimes into one place, and somtimes into another, according to the aptitude or feeblenesse in resistance of the place receiuing it, & the force or violence of nature (therewith greeued) sending it, so that the superfluities found in the vpper parte and face or superficie of the skinne, ensueth by the superfluitie

perfluitie and dominion of like matter contayned and commixed in the vaynes among the bloud, and is a great euidence and testimony thereof. But here I will not speake of all kindestes of vtter diseases sprylling of this inward corrupted humoures, but onely such things as commonly chance to men and wōmen without any imperishment of their health.

As for exāmple, first I will briefly declare the filthinesse of the head, called in Latin *Perrigo*, in English the Dandruffe of the head, the which is, when that dr̄y kembing and scratching of the head, certayne white scales, as it were Branne, falleth of from the head, and lyeth very thicke among and vnder the heare.

¶ *Of the causes and remedies of Dandruffe* *and* *equallitatem* *ab* *the* *head*.

**T**He cause of this Dandruffe commeth by a boun-  
daine of flegmaticke humours, commixt with the  
bloud, the which dayly and hourelly by incessable  
sweating, euaporaſeth and iſſueth foorth of the pores, in  
the skinne that couereth the panbone, and as fast as it iſſu-  
eth foorth, dryeth on the vtter superficie of the skinne, and  
there remaining and gathering together, becommeth  
euery day more and more, thereto greatly helping the for-  
rest of heare which couereth, harboureth, and retayneth  
such superfluities, more in those places then in any other  
where no heare groweth. And most comonely they that  
haue blacke heare haue more store of Dandruffe then  
other. This humour suffered ouerlong to raigne on the  
head, destroyeth and corrupteth the rootes of the heares,  
making them to fall of in great plentie, and specially in  
kem-

kembing. And although this supersluitie be not cleanly, yet notwithstanding it shalbe no wisedome for me to teach, ne any other herewith encumbred to learne, how to stop it, for feare of further inconueniences, but onely I counsell you once in ten dayes at the least, to wash and scour the head cleane with good lye, wherein let be steeped in alinnen bagge of Annis seede, Commin, dried Rosemary, Fenegreke, and the rindes of Pomegranate, of eche like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dried.

And whereas some say, that they which vse oft washing of their heades, shalbe very prone to head ache: that is not true, but onely in such that after they haue bene washed, roll vp their heare (being yet wette) about their heades, the cold whereof is daungerous to bring them to Catarrhes and posse, with other inconueniences. Whereof all diligence must be had, that the head may be exactly well dried with warme clothes, whilst the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience and commoditie: and let this be done also fasting in the morning, or else one houre before supper, or fift houtes after supper. This oft washing shall purifie the skinne of the head, and stedfast the heare from falling, leuiate and lighten the head, with all the senses there-in conteined, and greatly comfort the braynes.

*To take away heares from places where  
it is vnseemely.*

**I** Tem, sometimes heare groweth in places vnseemely, and out of orden: as in many maydens and women the heare groweth folowe in the foreheades and the temples, that it disfigureth them. For this ye may vse three  
ways

wayes to remoue the: either to plucke vp one after another with pincers , such as many women haue for the nonce, ther else with this lye folowing.

Take new burnt Lime foure ounces , of Arsenecke an ounce , steepe both these in a pynt of water the space of two dayes, and then boyle it from a pynt to the halfe.

And to proue whether it be perfect , dyppe a feather therein , and if the plume of the feather depart of easily, then it is strong enough: with this water then annoynt so farre the place that ye would haue bare from heare, as it liketh you , and within a quarter of an houre plucke at the heares , and they will folow , and then wash that place much with water wherein branne hath bene steeped: and that done, annoynt the place with the white of a new layd egge and oyle Olyue , beaten and mixt together with the iuyce of Singrene or Purflane , to alaye the heate engendred of the foresayd lye . The third way to remoue heare, is a plaster made of very dry pitch, and vpō leather applied to the place, the heares being first shauen, or cut as neare as can be with a payre of Cysers.

Now when the heares be vp by the rootes , then to let them that they grow no more: take of Alome the waight of a groate, and dissolue it in two spoonefulles of the iuyce of Nightshade, or of Henbane, and there withall annoynt the place two or three times euery day , the space of nine or ten dayes, and heare will grow no more in that place.

*To do away Freckens, or other spottes  
in the face.*

**T**Hese Freckens, and such other spottes in the face, or other where in the body, may be taken away by often annoynting them with the oyle of Tarter , to be founde

founde always at the Apothecaries, and suerly that oyle  
is soueraine for that purpose.

Item, take Eleborus, and seeth of it an ounce in halfe a  
pynt of strong white Vineger, till halfe be consumed, then  
mixt therewith Hony foure spoonefulles, & the weight of  
a peny of Mercury sublimid (to be had at the Apotheca-  
ries) and seeth these together agayne till it become thicke:  
with this annoynt the Frekens, and it will destroy them.

This is also very good for the Morphew, and other dis-  
colouration or stainyng of the skinne.

*To destroy Wartes, and such like excessences  
on the face or else where.*

**F**or this purpose nothing is so excellent, as euery  
day once, the space of three or foure dayes, to drop  
one drop of strong water, called *Aqua fortis*, on  
them, for this destroyeth them in very short time.

Item, the iuyce of a red Onion, and the iuyce of Mary-  
goldes, is very good for the same.

Item, dissolue a little of Mercury sublimed in fayre wa-  
ter, and therewith drop the Wartes, and they will soone  
wither and consume away.

*To cleare and clarifie the skinne in the handes,  
face, or other part of the body.*

**F**or this there is nothing better then to take one  
spoonefull of the oyle of Tarter, and sixe spoonefulls  
of water, with these commixed together, wash the  
handes, face, and othes partes, for it scoureth, cleanseth,  
and purifieth the skinne soueraignely, and will suffer no  
filthi-

filthinesse to remaine in the pores of the flesh: and this oyle of Tarter is made on this wise.

Take wine lyes dryed, the which the Goldsmithes do call Arguyl, and beate it into powder, & then fill thereof a Goldsmithes crudible, and set among hott coales, till the Arguyl begin to waxe blacke: then take it out of the fire, and let it coole, and bynde it in a linnen cloute, and hang it a little over the vapour of hott boylng water: that done, hang this cloute with the Arguyl in a glasse with a broad mouth, so that the bagge or cloute touch not the bottome of the glasse, and the water or oyle called Tarter will drop downe a little and a little: and the sooner, if it stand in a very cold and moyst sellar.

Item, to scour the handes and the body, some vse to wash their handes with the powder of Oresse, whiche is the roote of the blew Floredeluce, and some with Beane flower.

Item, the yolke and white of egges is good for that purpose, and so is hony.

*To souple and mollifie the ruggednesse  
and  
succiency of the skinne.*

**A**nnoynt the skinne with the oyle of sweete Almonds, the same is very good also for chippinges of the lippes or handes.

Item, Deere suet is very proper for the same purpose, especially beyng well washed and tempered with Rose water, wherein hath bene dissolued two or three graynes of pure Muske.

*Against sodaine rysing of pimples through vnkind heate  
in the face, or els where.*

**T**ake the white of an egg, and beate it well with a spoon, and then therewith commix two spoonfulls of Sallet oyle, one spoonfull of Rose water, another of the iuce of Sorel, & halfe a little spoonfull of Vineger, herewith annoynnt the pimples and rysinges.

*To keepe and preserue the teeth cleane.*

**F**irst if they be very yelow and filthy, or blackish, let a Barber scoure, rub, and picke them cleane & white, then after to maintaine them cleane, it shalbe very good to rub them euery day with the roote of a Mallowe, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the small white pibble stones which bee found by the water sydes, and beate them in very small pouder, hereof take an ounce, and of Masticke one dram, mingle them together, and with this powder once in. xiiij, dayes rub exactly your teeth, & this shal keepe your teeth faire and white: but beware ye touch not, ne vex the gummis therewithall.

Item, to stable and stedfast the teeth, and to keepe the gummes in good case, it shalbe very good euerie day in the morning, to washe well the mouth with red Wine,

*Of stinking breath.*

**S**Tinch of the breath commeth eyther by occasion bred in the mouth, or els in the stomacke. If it come from the stomacke, then the body must be purged by

O vij.

the

the further aduice of a Phisitian: If it be engendred in the mouth onely, then most commonly it commeth of some rotten & corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured & washed with Vineger wherein hath bene sodden Cloues & Nutmegges. The cleanlie keeping of the teeth doth conferre much to the sauernesse of the mouth.

*Of the ranke sauour of the armeholes.*

**T**HIS vice in many persons is very tedious and lothsome: the remedie whereof is, to purge first the chollerick and egre humours, originall causers of the same, and afterwardes to wash the armeholes often times with the water wherein Wormewood hath bene sodden togeather with Camomell, and a little quantity of Alome.

Item; Aucthors do write, that the rootes of Artichaughes (the pith picked out) sodden in white Wine & so drunke, doth cause the stench of the armeholes, and other partes of the body by the vrine. For (as Gallen also doth testify) he prouoketh copie and plenty of stinkinge and vnsauuerie vrine from all partes of the body, the which

propertie it hath by special gift, and not  
alone by his hot quality. And thus  
here I make an end of this booke.

fourth and laste

booke.

**F I N I S.**



